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# 华西教会新闻

The West China Missionary  
News

1899-1943

(英)陶维新夫人 (Mrs. R. J. Davidson) 等 主编

 國家圖書館出版社



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**图书在版编目(CIP)数据**

华西教会新闻(*The West China Missionary News*, 1899—1943)(全三十二册) / (英)陶维新夫人(Mrs. R. J. Davidson)等主编. —北京:国家图书馆出版社, 2013. 8

ISBN 978 - 7 - 5013 - 5068 - 1

I. ①华… II. ①陶… III. ①教会—重庆市—1899~1943—期刊—英文 IV. ①B979.2 - 55

中国版本图书馆 CIP 数据核字(2013)第 099212 号

责任编辑:许海燕

ISBN 978-7-5013-5068-1



**书名** 华西教会新闻(*The West China Missionary News*, 1899—1943)(全三十二册)

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**出版** 国家图书馆出版社(100034 北京市西城区文津街7号)  
(原北京图书馆出版社)

**发行** 010 - 66114536 66126153 66151313 66175620  
66121706(传真), 66126156(门市部)

**E-mail** btsfxb@nlc.gov.cn (邮购)

**Website** www.nlcpress.com→投稿中心

**经销** 新华书店

**印刷** 河北三河弘翰印务有限公司

**开本** 787 × 1092 毫米 1/16

**印张** 1100

**版次** 2013 年 8 月第 1 版 2013 年 8 月第 1 次印刷

**印数** 1—70 套

**书号** ISBN 978 - 7 - 5013 - 5068 - 1

**定价** 18000.00 元



# 珍贵的文献 研究的宝库：

## 《华西教会新闻》概述

龙 伟

《华西教会新闻》(*The West China Missionary News*)作为西南地区最早以英文出版的近代期刊,在中国新闻史、出版史、宗教史上都占有非常重要的地位。但是,这份刊物发行量较小,在国内收藏甚少。该刊的稀缺及不广的收藏,使得学术界对刊物的研究相对有限,一些既有的只言片语的论述往往也多有讹误。所幸近些年来,随着史料的发现及学术研究的不断推进,学术界也越来越注意到这份刊物不同凡响的价值。为使读者对《华西教会新闻》有基本的了解,兹对该刊作扼要的介绍。

为论述的方便,有必要先对 *The West China Missionary News* 的名称作简单的说明。该刊是一份英文刊物,在刊物的封面上,创刊号作 *West China Missionary News*,但在 1899 年 1 月 23 日,华西差会顾问部召开的第一次会议上,明确的定名是 *The West China Missionary News*。笔者所见最早的一份纸本,1900 年出版的第 2 卷第 7 期,封面已改作 *The West China Missionary News*。此后直至终刊,该名称一直未有任何变化,名称的始终如一反映出这份刊物办刊宗旨较为明确一致,刊物的编辑出版过程相对是较为稳定的。对于这份刊物的中文名称,学界有不同的称法,概而言之,主要有《华西教会新闻》《华西传教新闻》《华西教会月报》等不同的说法。这份刊物因以英文出版,主要又是办给传教士看的,故而刊物本身并没有对应的中文名称,上述几种称呼都是研究者为研究、论述的方便,直接从英文名称翻译过来的,可以说都是可行的。就目前的研究情况来看,《华西教会新闻》这一称法最为普遍。本文在叙述时,亦采用此说,特此说明。



## 一、《华西教会新闻》出版概况

《华西教会新闻》于1899年2月在重庆创刊出版,第一任主编是陶维新夫人(Mrs. R. J. Davidson)。该刊是基督新教在西南地区创办的第一份刊物,也是近代以来在四川出版的第一份英文刊物。《华西教会新闻》共出版45年,于1943年底停刊,是基督教在四川创办的最重要、出版时间最长的一份刊物。就整个近代四川新闻出版史而言,该刊的出版年份亦属最长。

近代以来,帝国主义的全球扩张如火如荼,基督教亦追随其步伐广传福音。两次鸦片战争的失利,基督教凭借不平等条约向内地不断扩展。与此同时,传教士也大量地涌入中国内地。新教传教士进入四川,始于1866年,该年伦敦会杨格菲(Griffith John)与英国圣书公会伟烈亚力(Alexander Wylie)游历四川。1877年,内地会的麦嘉底牧师(John McCarthy)在重庆建立了基督新教第一个福音传教点。此后的十余年间,各差会相继来川,各自建有自己的传教站。到19世纪末,基督教差会在西南地区已是“派系林立”,数量甚众。

基督教在华西的各差会为避免传教领域的重叠和传教力量的分散,乃决定联合布道、协作共进。1899年1月,基督教在华西的各差会在重庆召开首次宣教师大会,共有72位传教士与4位来访者与会。此次大会通过《睦谊协定》,对各差会的传教区域进行了明确划分,决定各差会在事业方面相互协作,并专门成立华西差会顾问部(The West China Missionary Advisory Board),负责协调各差会间的关系<sup>①</sup>。

也正是在这次会议上,圣公会何诗白牧师(J. H. Horsburgh)提交了一份报告,详细说明圣公会如何利用通函(circular letter)加强圣公会内部传教士之间的联系,这给与会传教士留下了非常深刻的印象。与会传教士迫切感到华西的各差会也同样需要这样一种媒介来协调各差会之间的关系以增强合作<sup>②</sup>。大会讨论并决定为传教士们出版一份新闻通讯类的杂志,陶维新夫人被指定负责这份杂志的编

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① 此次会议在华西基督传教史上具有重要的意义,正是因此会议,差会间分散无序的传教状态得以调整,达成了差会间相互协作的共识,各差会间“合作高于冲突”的原则由此确立。相关的介绍可参见刘吉西等编:《四川基督教史》,巴蜀书社,1992年。

② “The West China Missionary News”, *The West China Missionary News*, 1938, No. 2, p. 7.



辑和发行<sup>①</sup>。大会考虑到当时的实际情况,不可能像圣公会那样通过传教士游历的方式来传递信息,因此决定寻找一个中心和负责人接收来自各个传教站的信息,再把收集的这些信息进行分类整理,最后以邮寄的方式分发出去<sup>②</sup>。杂志的具体工作交由华西差会顾问部负责,杂志的名称和定价由华西差会顾问部第一次会议讨论决定<sup>③</sup>。

1899年1月23日,华西差会顾问部召开第一次会议,会议专门对刊物的出版问题进行了讨论,最后议定将这份刊物定名为 *The West China Missionary News*,同时还规定刊物售价为每年0.5两白银<sup>④</sup>。重庆被选定为杂志的出版中心,陶维新夫人被任命为主编。此外还任命了各地传教站的编辑和通信者,他们负责给《华西教会新闻》提供当地的“新闻”<sup>⑤</sup>。1899年2月,《华西教会新闻》在重庆出版第1期。该期共16页,包括10页正文和6页增刊,为手写本。

1900年,因义和团运动和四川境内不断发生的教案,基督教在华西的传教活动遇到了很大危机,大批传教士被迫撤至东部沿海城市。1900年8月,《华西教会新闻》延期出版至第2卷第7期后,迁往上海,编务通讯地址暂设上海昆山路34a (34a Quinsan Road, Shanghai)<sup>⑥</sup>。《华西教会新闻》在上海属临时出版,出版的具体期数不详。然而在1901年所出第3卷1、2期合刊封面上,已有“Published at Chungking-West China”字样,这表明在上海出版的时间不超过半年。在1901年年初,该刊已迁返重庆继续出版<sup>⑦</sup>。《华西教会新闻》迁返重庆后,共在重庆出版6卷,卷期从第3卷至第8卷。1907年1月,《华西教会新闻》由重庆迁至成都出版,卷期续前,为第9卷第1期。此后直至停刊的37年间,该刊一直在成都出版,未有任何迁转。

《华西教会新闻》早期的印刷情况不甚清楚,唯知最早的几期系手写本。然据1900年第2卷第7期来看,此时已改为16开铅印,可见初期手写草创的困难局面

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① “The West China Missionary News”, *The West China Missionary News*, 1938, No. 2, p. 7.

② “The West China Missionary News”, *The West China Missionary News*, 1917, No. 6, p. 5.

③ “The First Editorial-February 1899”, *The West China Missionary News*, 1939, No. 2, p. 39.

④ “Echoes from the West China Conference”, *The West China Missionary News*, 1925, No. 2, p.

7.

⑤ “The West China Missionary News”, *The West China Missionary News*, 1917, No. 6, p. 6.

⑥ *The West China Missionary News*, 1900, No. 7, p. 8.

⑦ Joseph Beech, “Report of publishing committee”, *The West China Missionary News*, 1901, No.

1-2, pp. 3-4.

并没有持续太久,教会方面对该刊的出版甚为重视。自1904年起,《华西教会新闻》由重庆的龙门浩书社(The Lung Men Hao Press)负责印刷。1905年,龙门浩书社与广益公司(音译,Kuang I Publishing Co.)合并为华英出版公司(The Chinese & English Publishing Co.)。从是年6月起,《华西教会新闻》也改由华英出版公司负责印刷。1907年1月,《华西教会新闻》从重庆迁至成都出版,此后一直交由基督教在西部地区最大的印刷出版机构华英书局(The Canadian Mission Press)承印<sup>①</sup>。

《华西教会新闻》是针对传教士而办的,并没有打算面向中国的阅读人群,因此它的发行量并不高。刊物最高发行量在450册左右,通常多维持在400册左右。1903年,杂志发行量为222册,1904年为230册<sup>②</sup>。1914年,《华西教会新闻》的发行量达到400册,不过,这一数量到30年代末、40年代初仍不见增长,每月的出版量仍基本保持在450册以内。在读者的分布方面,海外和国内的读者数量大体各占一半。以1937年为例,确切的订购人数是424人,中国各地订户为195,占总订购人数的46%,美国、英国、加拿大与澳洲等地的订户为229份,占总订购人数的54%<sup>③</sup>。考虑到在川各差会及下属各主要传教站都会订阅,因此,国内的销售份额几乎全由传教士占据。

“二战”爆发后,随着日军侵华的扩大化,中国与海外的沟通日渐困难,传教士所需的图书与文化用品无法从海外输入,在华传教士与国外教会的联系被切断,《华西教会新闻》损失了为数众多的海外订购者,国外捐赠也因此中断,经营状况备受影响。在此情况下,《华西教会新闻》仍坚持出版,在加强各教会之间的联系与沟通信息方面扮演了重要的角色。随着中国国内经济的日益恶化,各教会的经济状况也渐入窘境,《华西教会新闻》最终无力承担印刷与纸张的巨额费用,被迫于1943年年底停刊。在最后一期上,编辑部这样写道:“曾经打算本年出版3期,但事实证明这已不可能。华西教会新闻出版委员会在最后一次会议上,带着深深的遗憾决定:在财政状况好转或者得到专项补助前,当前除了暂停出版外已经别无他选。因此,本期将是无确定时期的最后一期。”<sup>④</sup>

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① “To sub-editors and subscribers”, *The West China Missionary News*, 1906, No. 12, p. 291.

② “To subscribers and friends”, *The West China Missionary News*, 1904, No. 12, p. 249.

③ “The West China Missionary News”, *The West China Missionary News*, 1937, No. 2, p. 37.

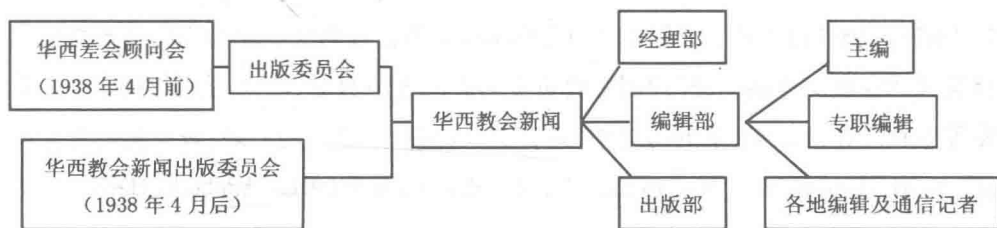
④ “Decision to Suspend Publication Pro Tem”, *The West China Missionary News*, 1943, No. 5 - 12, p. 56.



## 二、《华西教会新闻》的组织系统与经营管理

《华西教会新闻》最初由华西差会顾问部负责,后来华西差会顾问部下设出版委员会,改由出版委员会具体负责《华西教会新闻》的出版工作。《华西差会顾问部细则》规定出版委员会由三人组成,其中两人应该分别是杂志的主编和经理。委员会负责所有与《华西教会新闻》相关的出版事宜,重大事宜则与华西差会顾问部下设的当地分部(共设成都、重庆、云南、贵州四个分部)协商决定<sup>①</sup>。1937年9月24日,华西差会顾问部执行委员会决定终止差会顾问部的运作,由各差会各任命一名代表组成新的《华西教会新闻》出版委员会(The West China Missionary News Publication Committee)负责《华西教会新闻》的出版工作<sup>②</sup>。就《华西教会新闻》来看,该刊1938年3月号封面仍写明由差会顾问部负责出版,是年第4期起则改由《华西教会新闻》出版委员会出版。由此至停刊,该刊的出版工作一直由出版委员会负责。

《华西教会新闻》组织系统图



1901年1月8日,华西差会顾问部出版委员会召开第一次会议,决定将《华西教会新闻》的具体工作分为出版、管理与编辑三个部门,以减轻编辑的负担,让他们能各司其职、办好刊物。出版委员会议定,由陶维持先生(Mr. A. Warburton Davidson)负责出版工作,希斯洛普(Mr. Hyslop)负责商业管理,陶维新夫人除继

<sup>①</sup> “Constitution and by-law of The West China Mission Advisory Board”, *The West China Missionary News*, 1916, No. 3, p. 27.

<sup>②</sup> “West China Missionary Advisory Board executive committee”, *The West China Missionary News*, 1937, No. 12, p. 16.

续担任主编外,还要招揽各地编辑(sub-editors),负责编辑部总体工作<sup>①</sup>。随着《华西教会新闻》出版步入正轨,刊物的内容愈为丰富,文章品质和数量都有明显的提升,这对刊物的编辑提出了进一步的要求。1909年5月,因编辑部工作需要,编辑部添设了教育、文学、新闻、青年工作与妇女工作五个专职编辑。第一届专职编辑分别为新闻编辑倪维新(J. Neave)、教育编辑客士伦(C. R. Carscallen)、文学编辑斐焕章(J. Vale)、青年工作编辑唐彼美(C. E. Tompkins)和妇女工作编辑惠爱真(Miss. G. E. Wells)<sup>②</sup>。

尽管杂志添设了五位专职编辑,但专职编辑并不能代替撰稿作者成为杂志的信息来源。《华西教会新闻》的时事消息大部分都依赖该杂志在各传教站的编辑(sub-editor)和通讯记者(correspondent)采写。杂志委任了各传教站(station)的传教士担任外地编辑和通讯记者。1901年第7、8期合刊上,编辑部即公布了各地的编辑共19人<sup>③</sup>。1906年9月,《华西教会新闻》公布的各地编辑名单共有26人,遍及华西26个传教点,其中24人都在四川。编辑人数以内地会为最多,共14人<sup>④</sup>。

《华西教会新闻》作为教会内部的英文刊物,主编和经理等重要职务都由外国传教士担任,只有杨少荃等少数中国基督徒参与了编辑。从1899年2月第1号出版至1943年年底停刊,先后有10人担任《华西教会新闻》主编,其中周忠信(Dr. J. Taylor)担任过4次,杜焕然(J. L. Stewart)担任过两次。主编主要负责文字编撰及其他各项交流活动,经理则主要负责杂志的经济收支、征订、资金捐赠、广告刊发等事宜。在杂志45年的历史中,共有15人担任过杂志的经理,较突出的有海国禄(A. H. Broomhall)、傅文博(G. M. Frank)、孙秀英(Miss Adelaide Harrison)等人,其详细情况如下表:

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① Joseph Beech, "Report of publishing committee", *The West China Missionary News*, 1901, No. 1 - 2, pp. 3 - 4.

② "Minutes of West China Missions Advisory Board", *The West China Missionary News*, 1909, No. 6, p. 3.

③ "Sub-editors", *The West China Missionary News*, 1901, No. 7 - 8, inner front cover.

④ "To sub-editors", *The West China Missionary News*, 1906, No. 9, pp. 208 - 210.

《华西教会新闻》历任主编、经理(1899—1943)

主 编		经 理	
姓 名	任职时间	姓 名	任职时间
Mrs. R. J. Davidson(陶维新夫人)	1899.2—1902.7 <sup>①</sup>	Hyslop(希斯洛普)	1901.1—1902.12
Mrs. John Parker(巴约翰夫人)	1902.8—1906.12	A. H. Broomhall(海国禄)	1903.1—1906.12
O. L. Kilborn(启尔德)	1907.1—1909.4	G. M. Frank(傅文博)	1907.1—1909.12
Henry Hodgkin(霍德进)	1909.5—1910.1 <sup>②</sup>	A. T. Crutcher(陈文增)	1909.6—1916.2
Dr. J. Taylor(周忠信)	1910.2—1911.12	Mr. Homer G. Brown(饶和美)	1916.3—1914.4
J. L. Stewart(杜焕然)	1912.1—1916.12	W. N. Ferguson(福格森)	1917.5—1918.5
Dr. J. Taylor(周忠信)	1917.1—1921.12	空缺	1918.6—1918.12
J. L. Stewart(杜焕然)	1922.1—1924.12	G. M. Frank(傅文博)	1919.1—1921.12
Dr. J. Taylor(周忠信)	1925.1—1928.12	G. Vinden(云登)	1922.1—1922.12
Dr. Lewis F. Havermale(何体道)	1929.1—1930.12	S. H. Frier(福赉尔)	1923.1—1925.1
Mr. F. Boreham(罗四维)	1931.1—1934.1	G. M. Frank(傅文博)	1925.2—1927.8
Dr. J. Taylor(周忠信)	1934.2—1936.4	H. J. Opershaw(夏时雨)代理	1927.9—1928.5
Mr. Homer G. Brown(饶和美)	1936.5—1939.12	G. M. Frank(傅文博)	1928.6—1933.1
Mr. Lutley(陆义全)	1940.1—1943.12	Miss Adelaide Harrison(孙秀英)	1933.2—1937.4
		Mrs. E. C. Lechler(陆义全夫人)	1937.5—1938.4
		Mrs. B. Burgoyne Chapman (贾溥萌夫人)	1938.5—1938.6
		空缺	1938.7—1938.10
		Jane Hibbard(希巴德)	1938.11—1939.10
		Argetsinger, Miss Minnie E.(明德馨)	1939.11—1943.12

《华西教会新闻》从创办之初就缺乏雄厚的资金支持。刊物的资金主要来源于三个方面:第一,杂志的订购费用。《华西教会新闻》的发行量不大,刊物订户长期稳定在400册左右。这大约400册的订购费用是《华西教会新闻》资金最重要的来源。第二,广告收入。广告收入构成《华西教会新闻》另一项重要的资金来源。

① 1901年3月,毕启(J. Beech)在上海担任过临时主编。

② 霍德进虽被选为主编,但要到1910年1月才能加入工作。因此1909年5月至12月主编空缺。启尔德离任前已经编好5月刊。1910年1月,霍德进担任主编,2月即卸任,可谓该刊历史上实际任职最短的正式主编。

以抗战前的1936年为例,杂志全年收入为1060.73 鹰元,其中杂志订购费用为699.13 鹰元,广告收入为260.50 鹰元。两项收益约占全年总收入的90.5%,成为《华西教会新闻》主要的经济来源<sup>①</sup>。此外,教会捐助也是《华西教会新闻》收入的一个来源。《华西教会新闻》不时得到部分传教士个人及教会团体的捐赠。在困难时期,编辑经常发出请求捐助的呼吁。不过,这样的捐助数量相对有限,并无法从根本上保障杂志的常规运作。总的来看,《华西教会新闻》经济状况并不富裕,资金来源也相对有限,杂志甚至还要寄希望于个人或团体的无偿捐助以协助出刊,这在很大程度上决定了《华西教会新闻》未来的命运。

抗战爆发后,中国经济遭遇严重的通货膨胀,印刷、纸张、工作人员的费用日益攀高。1937年2月期的《华西教会新闻》,共40页,印刷出版费用为71.80元。1941年2月出刊的1、2期合刊,共52页,印刷出版费用高达452元。再到1941年10月出刊的9、10期合刊,共54页,费用又增长一倍多,达992元<sup>②</sup>。1941年3月24日到3月26日,仅仅在三天之内,成都生活费用的平均指数就从1012元增至1449元<sup>③</sup>。《华西教会新闻》面对如此规模的通货膨胀,显得办法不多,力量不足。尽管编辑部一再坚持出版,但最终不得不于1943年年底停刊。

### 三、《华西教会新闻》的办刊宗旨与风格

华西基督教差会创办《华西教会新闻》的主要目的是为交流信息和加强合作,这决定了《华西教会新闻》自其筹备之日起就是一份“由传教士所写、为了传教士、关于传教士”的传教士圈内的刊物。杂志创办初始,编辑们就选择了基督教教父圣·奥古斯丁的箴言“基于要事,统一;基于非要事,自由;基于所有事,仁爱”,作为杂志的基本原则<sup>④</sup>。

1899年2月,《华西教会新闻》创刊号的社论表述了其最初的宗旨:“要是没有各地助理编辑们系统的和积极的说明,我们的刊物将会失败,因为它是为了‘来自华西所有差会的信息的流通’——而在有效的相互协作下,将会出现最愉快的工作

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① “West China Missionary News”, *The West China Missionary News*, 1937, No. 3, p. 30.

② “Important Notice”, *The West China Missionary News*, 1941, No. 11 - 12, p. 355.

③ “Cost of Living in Chengtu”, *The West China Missionary News*, 1941, No. 5 - 6, p. 196.

④ “The West China Missionary News”, *The West China Missionary News*, 1917, No. 6, p. 6.



前景:即在不同地方和不同差会的所有同工互惠的‘紧密团结’,以增加富有同情的理解和‘领悟性’的祈祷。当我们发布新闻报导的时候,我们是在写信给‘弟兄们’、‘肢体’、‘同工’;当我们阅读它们的时候,我们要培养共同的理念并祈祷避免批评的或评判的精神。”<sup>①</sup>首任主编陶维新夫人指出:“《华西教会新闻》是华西三省传教士的声音,只有依靠大家共同维持才能成功。呼吁地方编辑、普通读者就任何有用的或对传教士来说有趣的文章投稿,才能使《新闻》成为传教士进步的真正记录、思想交流的管道。”<sup>②</sup>第三任主编启尔德则说:“为什么要等到八到十年召开一次的传教大会才来交流思想和经验呢?唾手可得的《华西教会新闻》就是我们的平台。”<sup>③</sup>《华西教会新闻》早期所有的言论都表明,杂志出版的目的在于为华西地区传教士提供沟通与交流的平台,促使华西各差会的紧密协作。1905年,在致全体订阅者的信中,《华西教会新闻》更是明确阐明杂志的根本目的在于促使华西传教士爱与同情的紧密结合,从而让传教士们感到他们并不是孤立的个体或松散的小团体,而是为“中华归主”而奋斗的统一体<sup>④</sup>。

创刊伊始,《华西教会新闻》秉持的办刊宗旨就相当明确,在该刊出版的45年历史中,该刊的办刊宗旨虽偶有调整,但其基调却一以贯之,基本上没有变化。启尔德总结刊物“由传教士所写、为了传教士、关于传教士”的特点可谓贯穿始终。这一点从作者群体及讨论主题上也可以清楚看到。作为华西基督教差会的“喉舌”,加之又是一份纯英文出版物,刊物文章大多出于西人手笔,华人文字寥如晨星<sup>⑤</sup>。早期的杂志中,仅刊载过一位陈姓中国人(Ch'en Chang-sin)的通信,那还是因为该期出版时传教士大部分都从四川撤离,杂志为了解内地情况计的无奈之举<sup>⑥</sup>。有学者作过统计,《华西教会新闻》出版的45年中,共有约90位中国人士在刊物中发表各类地方消息、通知、报告、诗歌、散文、专论等文章约140余篇。在1919年前,华人发表的文字不超过20篇,1920年代之后,华人撰写的文章才逐步

① “Editorial”, *The West China Missionary News*, No. 1, 1899, p. 2.

② “Editorial”, *The West China Missionary News*, 1901, No. 7-8, p. 61.

③ “Editorial”, *The West China Missionary News*, 1907, No. 1, pp. 1-2.

④ “To subscribers and friends”, *The West China Missionary News*, 1905, No. 12, p. 256.

⑤ 《华西教会新闻》完全由外国人负责经营管理,主编和经理等重要职务都由外国传教士担任。作为中国基督徒,笔者只见到杨少荃参与了刊物编辑。

⑥ Ch'en Chang-si, “Kuan Hsien Notes”, *The West China Missionary News*, 1901, No. 1-2, p. 25.

增加。这些中国作者绝大多数都是基督教会领袖,他们受过相当的教育、具有丰富的基督教工作经验,关键是能用英文写作。一些较有名望的教会领袖如吴耀宗、刘廷芳、张伯怀、韦卓民、赵紫宸、张雪岩、孙恩三、刘龄九、沈子高、张凌高、方叔轩、顾子仁、蔡咏春、杨少荃、王俊贤、费宗之等曾在刊物发表文章。尽管华人在刊物上有所发声,然而较之《华西教会新闻》刊载的全部文章而言,华人作者的声音无疑极为微弱,刊物仍旧把持在传教士手中。而无论是传教士,还是华人作者,文章讨论的议题显然都是以“传教”为中心展开的。

《华西教会新闻》长期秉持的以“传教士”为核心的办刊宗旨虽然有利于刊物的稳定,但另一方面也使得刊物变得相对封闭而保守。这在1930年代初的刊物上表现得极为明显。1929年1月,何体道担任《华西教会新闻》主编,他上任后试图对刊物的办刊方针做出大胆改革。他在担任主编后发行的第2期《华西教会新闻》中,即1929年的2月刊中,第一次以刊物主编的身份在社论中明确地宣告了他带领下《华西教会新闻》的组稿方针:“我们的政策是为对宣教工作有兴趣的人提供一个机会,让他们有可能通过阅读了解任何一位——无论中外,激进或保守——撰稿者的观点。”<sup>①</sup>何体道的意图是使刊物变得更开放,然而他的作法挑战了刊物的原有宗旨,因而遭到了部分传教士的强烈质疑。有的传教士对刊物邀请中国作者撰稿的思路提出质疑,他们声称既然刊物的名称为“传教士”(missionary),那就是为传教士团体而办的刊物,中国人无权对传教士的工作方法和传教成效指手划脚<sup>②</sup>。尽管何体道随后对这种论调进行了驳斥,并坚持相对开放的办刊理念,鼓励刊登不同意见、不同来源的稿件,然而不难看到《华西教会新闻》从创办伊始即坚持的办刊宗旨将刊物局限在了“传教士”的小圈子里,哪怕是偶尔、局部的变化都可能遭遇巨大阻力,以致刊物的性质、风格、特点长期沿续,难有实质性的突破。

随着近代中国时局的变化,以及中国基督教徒的日益增多,《华西教会新闻》是继续代表传教士、停留在封闭的小圈子,还是代表整个华西教区,正视中国基督徒的成长日益成为一个突出问题。1937年9月24日,华西差会顾问部执行委员会决定终止差会顾问部的运作,改由各差会各任命一名代表组成新的《华西教会新闻》出版委员会负责刊物的出版工作。1938年3月21日,在新的出版委员会举行

① L. F. Havermale, "Editorial", *The West China Missionary News*, 1929, No. 2, p. 7.

② L. F. Havermale, "Editorial", *The West China Missionary News*, 1929, No. 4, p. 2.

的第一次会议上,委员们就提出杂志风格应该更加中国化,希望得到中国基督徒的合作,使刊物能够代表整个教会而非只是传教士团体<sup>①</sup>。《华西教会新闻》出版委员会的这种意图反映出《华西教会新闻》对传统的“为了华西传教士,由华西传教士所办”的这一既定办刊宗旨的反思,透露出杂志企望朝向“为华西教会”的转变。同年11月,新闻出版委员会再度召开会议,委员会提出建议将杂志刊名改为《华西基督教新闻》(*The West China Christian News*),虽是从 Missionary 到 Christian 的一词之易,却反映了委员会希望刊物能涵盖更为宽泛的内容,代表整个华西基督教而非仅是传教士小团体<sup>②</sup>。上述的意见都显示出在新的时代背景下,《华西教会新闻》不应故步自封,仅仅作传教士交流与沟通的平台,而应该肩负起整个华西基督教会沟通、交流的重任,这就要求《华西教会新闻》从传统专为“传教士”服务转向为包括中国信徒在内的整个华西基督教会服务。尽管杂志的管理机构已注意到杂志有变革的必要,不过就实际来看,杂志名称最后还是没有改变。在刊物的最后几年,杂志虽努力更为开放,也为中国基督徒提供了更多的话语空间,但由于语言的障碍,杂志的读者群体始终还是曲高和寡的“小众”,而不可能真正面向中国“大众”。

纵观刊物45年的创办历程,《华西教会新闻》“互通生气、加强协作”的办刊宗旨及“由传教士所写、为了传教士、关于传教士”的办刊特点未曾出现过明显的变化,这虽然有利于杂志内容与风格的稳定、连续,但在另一方面却也局限了杂志的发展,导致了杂志长期封闭在传教士的小圈子之中,未对其时的中国社会造成重大影响。

#### 四、《华西教会新闻》的编排设置与内容

《华西教会新闻》出版历史较长,出版期数众多,为更好地展现杂志的编排设置与主要内容,下面以1899年2月创刊号及其后每十年第1期(1909年第1期、1919年第1期、1929年第1期、1939年第1期)为样本,对各期刊载的具体内容略加介绍,以望能管中窥豹,让读者对该刊的基本样态及主要内容有大致地了解。

<sup>①</sup> “The News Publication Committee”, *The West China Missionary News*, 1938, No. 4, p. 136.

<sup>②</sup> J. Hibbard, “The Publication Committee Report”, *The West China Missionary News*, 1938, No. 12, p. 429.

1899年2月出版的创刊号登载的内容有:社论,华西传教士大会报告,华西顾问部记录,外国儿童学校(消息),重庆新闻。在正刊之后,还附有一个长达6页的增刊,记载了首届华西传教士大会对传教领域的划分与协作的决议。

1909年第1期的内容包括:类似社论的编者前言,加拿大信徒传教运动,美以美教区会议,华西圣教书局月会,诗歌、箴言:“文”的国度,展望与回顾,邮政式罗马拼音法,昭通传教站新闻,成都传教站新闻,摘要,协合中学工作,要闻节选,出生启事。

1919年第1期刊载文章包括:社论,华西圣教书局,华西圣教书局的组织结构,早期的小册子发行,书册发行成果,“在水边播种”,医院布道的小册子,布道与小册子,书局将来的展望,成都会议对华西圣教书局的意义,至理名言,布道消息,贵州少数民族的生活状况,荣县的妇女布道工作,富顺的妇女布道工作,重庆消息,感恩节,医务人员的请求,为公众利益,通信,建筑消息,医学论文,流感的疗法,出生启事。

1929年第1期内容如下:社论,巨人的工作,我的杯子:你能喝吗?川东之行,华西差会顾问部,何谓进步?附注,重庆新闻,出生启事,华西边疆研究会计划,罗泉井教会:困难时期的发展。

1939年第1期文章目次如下:马德拉斯来电,一条教义,信仰宣言,进入新的一年,诗歌:生命的长河,布道试验,侯礼敦主教,杨少荃,成都的工厂,满足需要?一封来信,义务祷告,昆明成为“难民城”,重庆新闻,“但这就是永生”,书会新成员,大学博物馆,黑门,下江新闻,华西教会新闻,上海给马德拉斯的建议,成都市区新闻。

从编排设置上看,《华西教会新闻》各期并没有明确固定的栏目划分,但每期杂志在编排上的大致分类还是有迹可寻的。例如创刊号有的“社论”和“新闻”,在其后的每一期基本上都会出现,成为相对固定的栏目。从整个编辑的体例来看,杂志基本上遵循社论、纪要、专文、各地新闻、通信、杂录(分类名称为笔者所加)这样的大致体例进行编排,这让杂志显得较为规范、连续。笔者根据对该刊的阅读,对杂志刊载内容进行了大致的分类,介绍于下:

社论:主要是杂志编辑部对差会、杂志及其他重要的事件所作评论、发表意见,或对该期杂志涉及的重要文章加以介绍。该栏目是杂志较常规的栏目,杂志通常会以“社论”为名编排一组文章作为开篇。



纪要:主要刊载华西差会顾问部、华西基督教各差会、各基督教团体的各类会议、报告、会议纪要、参会印象、会议评论等。此类文章如华西传教士大会报告、华西顾问部记录、中华圣公会新闻、云南的加拿大卫理公会、成都会议的印象、会议详情等。

专文:传教士对各类问题的分析、评论、研究。如发生在长江上游地区的惨剧、华西地区的少数民族部落、贵州少数民族的生活状况、万县方言、泸州的洪灾、早期的中国传教事业、成都的社会环境和工业环境、西藏的疾病和死亡风俗等文章都属此类。

各地新闻:杂志基本上每期都会以一定的篇幅刊载来自各地的新闻,这些消息按地点排列为一组文章,基本都被安排在专论文章之后、读者通信之前。例如第19卷第7期的News Notes就刊载有来自西藏、叙府(今四川宜宾)、重庆、铜梁等地的消息。在最初的一段时间,刊载的新闻主要集中在成都、重庆、万县等大中城市,随着基督教势力的不断扩张,各县镇的消息也有所报道。

通信:该类信息通常被编排在各地新闻之后,旨在让读者透过信件了解各地情况、交流思想。与各地新闻相较,该类报告主要以“通信”的形式出现,内容不仅有各地见闻,还包括传教士对杂志办理、传教方针、时事问题等的交流和讨论。

杂录:主要是传教士个人的一些启事、通告等,包括出生启事、讣告、婚礼、休假等信息,通常安排在杂志的最末。

需要说明的是,这种分类仅仅是笔者对杂志刊载内容进行的大致划分,事实上,每期杂志并不严格按这种分类编辑,即使一些常规设置的栏目,也并非每期固定不变。例如最后一期就没有社论。但若将几十年的杂志作纵向比对,则不难发现,上述分类与杂志内在的编排逻辑基本上还是吻合的。

再从杂志刊登的内容上看,作为基督教华西顾问部的机关刊物,《华西教会新闻》刊载的核心内容无疑是基督教在华西各差会的传教信息。《华西教会新闻》是基督教在华西各差会为协调传教力量、加强事业协作而创办的沟通与交流平台,这决定了杂志是华西基督教各差会共同的财产。“差会联合创办”的特点使得《华西教会新闻》能以较平等、包容的态度代表各不同差传团体的利益。《华西教会新闻》对华西地区各差会的会议、计划、安排、事业都有报道,堪称是华西基督教传教活动的“全书”。刊物内容既包括华西各差会传教布道的会议、决策、方案、报告,又包括各传教团体及传教士在华西兴办教育、设立医院、推进宗教文字出版、从事

社会救济等方面的具体工作与详细活动,完全体现出“由传教士所写、为了传教士、关于传教士”的特征。例如创刊号所载华西传教士大会报告、华西顾问部记录,1909年第1期所载美以美教区会议、华西圣教书局月会,1919年第1期关于华西圣教书局的系列文章都属于此类。这些与传教活动直接相关的文章在刊物上比例最大,构成了杂志的主体,这也决定了《华西教会新闻》是一份地道的宗教刊物。

除上述与传教活动密切相关的文章外,《华西教会新闻》也有部分文章涉及西部中国的政治经济、人文地理、风土人情及社会状况等方面的内容。这类文章在整个杂志中所占比例虽然不高,但总数不少。仅以1916年的杂志为例,涉及四川地区的社会风俗、人文地理的文章大致就有《成都的社会环境和工业环境》(18卷2期)、《四川的桐油树》(18卷2期)、《成都城墙的历史》(18卷9期)、《四川的史前石器》(18卷9期)等篇。此外,杂志还刊载了一些传教士对西藏、贵州和云南等地的考察报告。1901年的第1、2期合刊中就刊载有名为《华西地区的少数民族部落》一文,对华西地区的少数民族做了较为详细的介绍。1911年1月,内地会茂尔夫妇(John R. Muir)在其《漫游西藏边境》的文章中则对该地区进行了很有价值的地理测量。斐焕章对“占卜、算命和巫术”有较为深入的分析。加拿大传教士穆里儒(W. J. Mortimore)讨论了《中国的丧葬风俗》(17卷4期)。类似的文章还有《苗族的季会》(19卷1期)、《川西的少数民族地区及其人民》(19卷2期)、《中国西部的风土人情》(19卷5、7期)等等。有学者进行过初步的统计,《华西教会新闻》所刊论述西藏的文章不下40篇,内容涉及西藏政治、地理、宗教、民俗、妇女、建筑、疾病、藏文献、差传工作等诸多方面,当属新教传教士对西藏较早期的初步认识,具有重大的研究价值。

## 五、《华西教会新闻》的价值

《华西教会新闻》作为近代四川出版时间最长的刊物,记录了近代以来传教士在华西地区活动的基本轨迹,也较完整地保存了西方传教士对西南地区的观察和认识,其价值无疑是非常重要的。以笔者陋见,《华西教会新闻》的价值至少体现在下列几个方面:

第一,《华西教会新闻》是研究近代西南地区基督教传播史、研究近代西南地区中西文化交流史的重要载体。

由于西南地区地处内陆,近代以来,与外部世界接触沟通相对有限。西南地区的中西文化交流,很大程度上是由传教士作为中间人来完成的。无论是获得世界和平奖章的文幼章(James G. Endicott),还是在博物学界享有盛誉的葛维汉(David Crockett Graham),以及开创中国牙科事业的林则博士(Ashley W. Lindsay),他们都拥有华西传教士这个共同的身份。《华西教会新闻》这一记录华西传教士事业、活动、生活轨迹的重要文献,无疑是研究近代西南地区基督教传播史、近代西南地区中西文化交流史最直接、最核心的第一手资料。

《华西教会新闻》作为华西差会顾问部的机关刊物,是华西地区基督教差传工作的权威指南和时代见证。1906年5月,华西差会顾问部年会决议将《华西教会新闻》作为华西顾问部的机关刊物<sup>①</sup>。此后,《华西教会新闻》协调各差会之间利益及加强各差会相互协作的作用更为明显。在当时交通不便、信息不畅的条件下,《华西教会新闻》在某种意义上起到了发布决议、传递消息的作用,华西地区的传教差会几乎都将《华西教会新闻》作为重要材料置于案头。作为时代的见证,《华西教会新闻》致力于刊载华西各基督教差会的各项事业以促进相互协作。杂志主编启尔德将杂志的内容概括说:“我们的杂志首先是一份报纸,我们想获得华西(四川、云南、贵州)各个传教站的信息。当然,我们想得到的信息是传教士的信息,由传教士为传教士写的关于传教士的,特别是关于传教方法和传教工作的信息。”<sup>②</sup>确如启尔德所言,刊物几乎所有的文章都与传教士相关联。刊物不仅刊载了华西各差会的报告、决议、消息,而且报道了各传教团体在川兴办教育、设立医院、推进文字出版事业、从事社会救济等事业。这些文章内容丰富、范围宽泛、报道详细,勾勒了近代以来传教士在西南地区生动、细致的活动画卷,弥补了中文世界中相关材料不足的缺憾。

作为传教士之间“互通生气、加强协作”的英文刊物,本刊明确以传教士为阅读对象,这虽然致使杂志封闭在传教士的小群体之中,然而语言的相对“垄断”以及刊物内部交流的性质却又增强了刊物的史料价值。就负责编辑刊物的传教士而言,他们多多少少是本着保留档案、记载历史的心态来面对上帝赐予他们的神圣工

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① “Minutes of the Annual Meeting of the Advisory Board of Reference and Cooperation”, *The West China Missionary News*, 1906, No. 6, p. 137.

② “From his first editorial January - 1907”, *The West China Missionary News*, 1939, No. 2 p. 40.

作的。当时编辑部在给华西差会顾问部的报告中就自信地说：“在将来，一些勤奋而执著的历史研究者势必通过《华西教会新闻》获得华西教区基督教发展的原始材料。”<sup>①</sup>编辑们在编辑出版过程中所表现出来的这种严谨的态度无疑给后世治史者留下了一笔丰厚的文化遗产。可以毫不夸张地说，《华西教会新闻》是今天我们了解、研究传教士在西南地区活动的大百科全书。如果在研究近代西南地区基督教传播史、西南地区中西文化交流的过程中回避或忽视了《华西教会新闻》，这将是莫大的遗憾。

附带说一句，20 世纪 40 年代燕京大学新闻系古廷昌曾发表“The Protestant Periodical Press in China”（其时中文译为《中国基督教抗罗系出版之期刊的研究》），对基督新教出版的期刊作详尽的调查与统计。古氏说其时基督教在华出版时间最久的期刊首推《教务杂志》（*Chinese Recorder*），而次之的，即为《华西教会新闻》<sup>②</sup>。由此，也可以看出《华西教会新闻》在基督教传播史及出版史上的地位。

第二，《华西教会新闻》为研究西南边疆社会提供了重要的资料。

回顾西南边疆研究的历程，不难发现近代西南边疆研究乃是由西方学者发其端绪。对于传教士在早期西南边疆研究中扮演的角色与地位，学术界已有不少的论述。民国边疆史学家徐益棠回顾中国边疆民族研究时就说：“我国边疆民族之研究，创始于外国之传教士、商人、领事、军事家、自然科学家，而尤以法国之天主教徒及英国之基督教徒为最有贡献。”<sup>③</sup>传教士在早期西南边疆研究中的地位可见一斑。在早期由外国研究者主导的西南边疆研究中，传教士学者往往身兼“学者”与“传教”的双重身份，在实际活动中，他们也多是传教兼及科学考察。而在近代传教士对西南边疆的学术研究进程中，《华西教会新闻》占有相当重要的地位。

《华西教会新闻》的内容虽以传教事业为主，但也刊载了大量关于西南边疆的文章，这些文章构成了传教士对中国西南最直观的认识，从别样的层面展现了传教士对西南边疆的印象和情感，映射出传教士在认识西部中国的过程中所持有的立场、态度和逻辑。这些文章中不少是后来在西方较有影响的汉学家、博物学家早期

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① “Report of editor of West China Missionary News”, *The West China Missionary News*, 1918, No. 12 p. 11.

② Ku T'ing Ch'ang, “The Protestant Periodical Press in China”, *Truth And Life*, Vol. X, No. 6, Dec. 1936, p. 7.

③ 徐益棠：《十年来中国边疆民族研究之回顾与前瞻》，《边政公论》1942 年第 1 卷第 5-6 期，第 51 页。



的研究成果,有较重要的学术价值。比如葛维汉博士在杂志上就陆续发表有《四川省的宗教状况》(30卷6期)、《世界屋脊之行》(32卷12期)、《华西协合大学博物馆》(35卷1期)、《川苗之行》(38卷10期)、《羌族的宗教》(44卷3、4合期)等文章,对西部地区的宗教及民族风俗有详细深入的研究。另一位博物学家、英国皇家地理学会会员叶长青(J. H. Edgar),则在杂志上发表了一系列康藏地区的见闻、介绍、研究,包括《人类崇拜:佛和菩萨》(25卷第4期)、《藏区尼庵和觉姆》(31卷12期)、《西藏的土匪》(32卷1期)、《理塘之行》(35卷第4期)、《喇嘛教》(39卷第5期)等,这些文章通过《华西教会新闻》这个平台,不仅引起了在华传教士的关注,也将神秘的康藏介绍给了西方,引起了西方读者对西南边疆的兴趣。

《华西教会新闻》上刊载的有关西南边疆的文章涉及范围甚广,包括语言学、生物学、民族学、民俗学、考古学、宗教学等多个领域,就文章的价值观之,其中不少文章堪称近代西方学者对西南边疆研究进行的最早科学研究,有着较重大的学术价值。当然,《华西教会新闻》作为一份典型的宗教刊物,传教士片断的描述大多带着“西方中心”及基督教的偏见。然而,我们也应该辩证地看到,这些文章同时也构成东西方交流中西方传教士对近代西南边疆之最初印象。刊物为今日的西南边疆研究提供了来自“他者”的重要材料,无疑是研究民族学的珍贵文献。

不仅如此,《华西教会新闻》更提供了有关传教士研究者丰富的个人信息。《华西教会新闻》虽是一份地道的宗教刊物,但因该刊是西南地区传教士最方便、最直接的交流平台,故而杂志包含大量传教士个人的信息。较之于纯粹研究性的刊物,诸如以传教士为核心的华西边疆研究学会出版的《华西边疆研究》,《华西教会新闻》更多刊载传教士的旅行笔记、感想见闻,兼及短小的研究文章。以前述传教士叶长青为例,叶氏是近代在西南边疆从事博物学研究的重要学者,但学术界对其了解极为有限。《华西教会新闻》不仅刊载有叶氏的若干见闻录,而且还刊发了关于他生平、事业的重要文章。叶氏逝世后,杂志第38卷第4期即刊发了讣告,次期又刊载了在西南地区传教的数位传教士对叶长青的纪念悼文,较为详细、全面地总结、回忆了叶长青的一生,其中披露的诸多细节对我们了解这位长期为学界所不熟知的博物学家提供了重要的参考。《华西教会新闻》刊载的与传教士相关的旅行日程、休假安排、研究计划、书信、札记、见闻、启事、讣告、追思纪念等内容,或可于不同层面揭示传教士的个人经历、知识背景、性情喜好、人际网络。透过研究者本身的“人”与“事”,想必更能展示这些传教士学者于学术研究之外的情感、态度

与思想。

第三,《华西教会新闻》是研究近代四川社会的珍贵文献。

《华西教会新闻》虽是一份宗教刊物,然而其价值与意义并不局限于宗教研究。作为西南地区最早创办的一份英文刊物,同时也是四川地区出版时间最长的期刊,《华西教会新闻》以传教士的视角记录并保存了四川社会的点点滴滴。从这个意义上讲,《华西教会新闻》是四川社会近代变迁忠实的旁观者、记录者,是一座研究近代四川社会的史料宝库。

近代的传教事业与国际政治有紧密的关系。蒋梦麟即说:“如来佛是骑着白象来到中国的,耶稣基督却是骑在炮弹上飞过来的。”<sup>①</sup>蒋氏的论述代表了近代士人对基督教的基本判断。部分传教士虽极力强调政教分离,但传教活动受近代政治的强烈影响却是无可置疑的事实。基于此,传教士对政治、时局、地方态势往往保持着高度的关注。对近代较重要的政治事件,传教士几乎都有观察。例如:

1911年,四川首先爆发了声势浩大的保路运动,作为事件的目击者,传教士就提供了许多对事件的亲历报告。杂志于1912年第4期就刊载了《革命与宗教事业》一文,分析了革命活动给基督教带来的机会,指出“清政府虽然不断地颁发告示,但这些告示却远没有革命宣言有力”,传教士评论说,前者是被迫的,而后者的自愿的<sup>②</sup>。同一期,杂志还以《四川事件》为名,以编年史的叙述方式对保路运动的前因后果及事件经过作了非常详尽的报道<sup>③</sup>。此外,杂志还报道了许多传教士提供的四川各地参与运动的地方性观察,记载了各地民众参与政治变革的情况。

1926年9月,万县“九五惨案”引发了较大规模的排外运动,陶然士(Rev. T. Torrance)观察到重庆、成都两地对英、美两国传教士的不同态度:“在重庆,英国传教士被驱逐。在成都,传教士却得到了最仔细的照顾和保护。在重庆,美国的传教士拥有更多的特权,但在成都官方和半官方圈子里却形成了一个亲英俱乐部。”<sup>④</sup>

1927年,华西传教士记录了他们对国民革命北伐的反应。1927年3月,长江下游各地还处在非基督教运动的动荡之中时,成都的传教士已经报告“四川是中

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① 蒋梦麟:《西潮》,天津教育出版社,2008年,第6页。

② “The Revolution and Religious Work”, *The West China Missionary News*, 1912, No. 4, p. 9.

③ “Events in Szechwan”, *The West China Missionary News*, 1912, No. 4, pp. 11-17.

④ Rev. T. Torrance, “The 1925 Report of The American Bible Society in Szechuan”, *The West China Missionary News*, 1926, No. 12, p. 16.

国当前最平静的省份之一,成都肯定比上海更为安全”<sup>①</sup>,因此他们建议那些撤离四川的传教士,至少是男性传教士应该计划返回四川继续未尽的“福音”事业<sup>②</sup>。他们对北伐持以相对谨慎的认同,但是他们发表在杂志 1927 年 7、8 月期的一封信却表明他们强烈指控国民革命军挑起了南京事件<sup>③</sup>。

面对近代中国的政治变革,传教士既是历次政治运动的亲历者,又是作为“他者”的观察者,这些来自不同地域的观察、判断,虽然有其片面的局限,但却是研究地方政治的重要材料。若能将这些不同的观察、判断综合观之,当能接近复杂多变的历史真相。例如《华西教会新闻》中也有传教士对地方军阀的认识。在传教士心目中,四川军阀既是典型的赎武主义者,又是多变的机会主义者,他们还因为在危难时机给传教士提供了必要的安全保障而成为传教士笔墨中传颂的对象。这些形象在《华西教会新闻》中都有呈现,但哪一个是真的呢?如果将这些印象抽离出来,或许任何一个形象都不尽可靠,倘若能综合观之,则当不难看到地方军阀在传教士眼中复杂多变的形象。

《华西教会新闻》还报道了共产党及其领导的工农红军在 20 世纪 30 年代的活动情况。1933 年第 3 期、第 4 期,杂志即刊载了《川东北的共产主义者》,对红四方面军初进川东北地区发表了评论。此后的十余期杂志中,刊载了多篇关于工农红军的报道,反映出工农红军进入川东北后对西南政局的影响,并引发了传教士的高度关注。1933 年第 9 期《华西教会新闻》还发表了《共产主义对基督教的挑战》为题的专题社论。这些文章虽然不乏传教士对共产主义的误读与曲解,然而却为我们研究 20 世纪 30 年代中国共产党在四川的革命活动提供了新的线索与资料。

此外,传教士对各地情况的报道也成为我们今天研究地方史的珍贵资料。例如清末的城市管理,成都的警员曾对“无业游民”和乞丐进行清理,他们设置了教养工厂以安置乞丐,让他们自食其力。对这样的“乞丐工厂”,研究者以往知之甚少,《华西教会新闻》却为我们提供了工厂工作条件、内部管理、收容者的生活状况

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① “The Situation”, *The West China Missionary News*, 1927, No. 5, p. 43.

② “The Situation”, *The West China Missionary News*, 1927, No. 4, p. 15.

③ “Report of the Senate of the West China Union University to the Board of Governors”, *The West China Missionary News*, 1927, No. 9, p. 12.

等方面的详情<sup>①</sup>。再者,在一篇关于新都土匪的文章中,传教士观察到在一些因军事冲突而造成的权力空白地带,政府甚至转而求助土匪来维持社会秩序。地方当局与盗匪的武装对抗导致了地方局势长期的混乱,而通过政府贿赂盗匪反而能维系相对稳定的社会秩序<sup>②</sup>。这些饶有意义的记载为我们考察地方社会史提供许多新的视角与材料。

总之,《华西教会新闻》不仅是传教士群体交流的平台,还以“他者”的视角记录了西部社会的变迁,成为历史忠实的观察者与记录者。在当时,杂志充当了华西各差会交流的纽带,以及西部中国与外部世界沟通的桥梁;而在今日,我们则可以透过它看到近代四川从清末直至抗战丰富多彩的历史画卷。

此次承蒙国家图书馆出版社襄助学术,将该刊重新影印出版。这无疑是功在当代、利在千秋的盛举。在影印出版过程中,还要特别感谢四川大学宗教研究所陈建明教授,他得知此项影印出版计划后,提供了创刊号的缩微照片,使得读者有机会目睹该刊最早的面貌。我们坚信,这套珍贵史料的影印问世,定会有力地推动相关研究持续深入的开展。

2013年1月31日

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① Vale, "Beggar life in Chentu", *The West China Missionary News*, 1907, No. 9, pp. 6 - 7; 1907, No. 10, pp. 7 - 9.

② "Among the Churches", *The West China Missionary News*, 1925, No. 11, p. 28.

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## West-China Missionary News.

*"In essentials unity; - in non-essentials liberty -  
in all things charity."*  
Augustine.

Vol. I. No. I. Chungking

Feb. 1899

### Editorial.

A few words of explanation, if not of apology, must introduce the present paper and its contents to our constituency.

In January 1899 the long hoped for first West-China Missionary Conference met in Chungking, and was attended by 72 Missionaries and four visitors.

One of the most important practical results was the passing of a Series of Resolutions with reference to Cooperation and Division of the Field, which followed the calling of Mr. Houburg's paper on the same subjects.

Copies of these Resolutions are now forwarded to all Missionaries throughout the Three Western Provinces; and in accordance with the Second Resolution this Monthly Circular comes into existence; the Title and Price having been decided at the first meeting of the Advisory Board.



2. <sup>no</sup> There can be only one opinion as to the usefulness and interest of the paper, provided that friends generally do their best to make it a success. Without systematic and active help of the Sub-editors, in all parts of the Provinces, our Paper will be a failure, as it is expressly for "the circulation of information from all the Missions in West China"; - while with such effective co-operation there seems the prospect of one of the happiest of works - namely the " knitting together " in friendly interest all the Workers in different places and of different Missions, to the increase of sympathetic knowledge and "understanding" and prayer. When we send Reports let us write as to "Brethren", "Mention me of another", "Work together"; - when we read let us continue the same ideas, and pray to be kept from a critical and judging spirit. We shall not all see eye to eye in details, either as to the scope of our work, or the manner in which we carry it on: but let us all find in the Garden of the Lord the beauty of variety which we find in the Garden of Nature, and always aim in the line of the Master's His Design to have love one for another and real fellowship.

3.  
in service; - then shall we have also "in  
essentials unity; - in non-essentials  
liberty; - in all things charity."

Missionaries are now asked to kindly  
appoint Sub-Editors in all localities  
throughout the three Western Provinces,  
and to report their names to the Editor.

It is intended to issue this Paper on  
the first of each Month. Notes for insertion  
should reach the Editor not later than  
the fifteenth of each Month.

Subscriptions of half a Tael per copy  
per annum should be forwarded to  
Mr Davidson, Friends Mission, Chungking.

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### West China Missionary Conference.

It was with some misgiving that many  
missionaries looked forward to the  
first West China Missionary Conference, some  
even feared it would not be held at all,  
owing to the very disturbed state of the

4.  
country; but now we thankfully report more attended than might have been anticipated, and the remark that one heard frequently towards the close was - "It has been far better than I expected." All who were present will look back on several happy and useful days spent together.

We are not able in this number to give any full account of the work really done by the Conference, but we hope in another number to have a report from the Publishing Committee and Secretaries; but we must mention that the presence of Rev. Hudson Taylor and his wife, with Mr & Mrs C. Inwood added very much to the helpfulness of the gatherings. Rev. C. Inwood, as a Deputation from Keswick, conducted several Meetings for both Foreigners and Natives during his visit; these were deeply appreciated by all, the only regret being that there were not many more present to share the blessing. Both Mr and Mrs Inwood left a very happy memory of their visit amongst us, and carry away with them our warmest sympathies in their Mission and our prayers. Mr Taylor and Mr Inwood took active part in the

5.

deliberations of the Conference, and their help was very valuable.

One of the arrangements of the Ladies' Committee of Reception, whereby visitors dined at the various Mission centres in rotation during the week of the Conference, added much to the pleasures of our Meeting; and the bright social opportunities which we had will long be remembered, and will help us to feel a deeper and more personal interest in each others' work.

We regret to have to report that since the Conference Mr Hudson Taylor has been seriously ill, and at the time of writing is still confined to his room, tho' somewhat better.

Regret was often expressed at the absence of many fellow-workers whom we hoped to see, and from whose lips we could have heard valuable words of experience and counsel. We shall gladly welcome any remarks they may feel inclined to send for insertion in future numbers, whether dealing directly with subjects discussed at the Conference, or with the general interests of the work in which we are all engaged.

— " —



6.

## Notes from Secretary of Advisory Board.

The first West China Missionary Conference has passed away, but not its work, nor yet its influence! Amongst the practical results already visible are two which are of potential importance. The first of these is the appointment of an Advisory Board of Reference and Cooperation, which it is hoped will prove of great service to Missions and Missionaries in the West. This Board, as recommended by Conference, is to consist of the "Chairman, Superintendent", or a Senior Missionary of each of the Missions represented in West China; each Mission to have one Representative for each Province except the C. I. M. which is to have two for the Province of Szechuan.

The adoption of this proposal by Conference was marked by great thankfulness and the Doxology was heartily sung.

The first meeting of the Board was held in the Rev. J. W. Wilson's house, on the 23<sup>rd</sup> of January. There was a full attendance of Members, & the Rev. J. Hudson Taylor represented the C. I. M. for the two Provinces of Yunnan and Kwei Choo.

The following Resolutions were unanimously  
passed: -

1. - That a letter of sympathy & congratulation be sent to the French Missionaries of Chungking, in connection with the Captivity and fortunate release of Père Fleury.
2. - That each Mission labouring in West China be requested to forward to the Secretary of the Board a written Statement giving the Names of the Districts in which it is at present working, or in which it desires to work. The statement to be accompanied by a sketch Map of each District or Districts for future reference.
3. - That the size and conduct of the proposed Monthly Periodical be left with Mrs Davidson to decide, and that for the present she be requested to send one copy to each Mission House in the three Provinces, and that the Subscription be half a taël per annum.

That the Name of the Periodical be:-  
"The West China Missionary News". -

4. - That the Secretary of the Board be instructed to prepare, with the assistance of Mr Lewis, a Letter of Commendation



8.

in Chinese, for general use in carrying out the spirit and intention of Proposal No. 3. sent down from Conference.

5. - That the Board recommends to Missionaries the use of the International Sunday School Lessons, as a helpful bond of Union throughout the West of China.

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Such was the work of the Board at its first meeting. May God sanctify its proposals and recommendations to the glory of His own Name, and the promotion of His Cause.

In presenting these first Notes the Secretary would venture to point out to Missionaries the importance and urgency of Resolutions marked No. 2, in the above Paragraphs.

J. W. Wilson.

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### School for Foreign Children.

On Monday January 23. after the close of Conference, all Missionaries were invited to pay a visit of inspection, and a large and interested gathering was the result. After lunch sympathetic and appreciative

9.  
remarks were made by Rev. Hudson Taylor,  
Bishop Cassels and Rev. C. Inwood, and Dr  
Parry offered prayer for a blessing upon  
the work of the School.

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### Chungking Notes.

After the Conference was over Rev. C. Parsons  
left for Pao Ning, but about a day's journey  
from Chungking encountered a band  
of Rebels, who attacked him and his servant.  
To escape the assailants Mr. Parsons  
jumped into the river, where he was  
providentially saved by a gun boat crew.  
He returned to Chungking, his servant  
also arriving safely a few days later.

Afterwards Bishop Cassels made an-  
other attempt to travel the same road,  
and was provided by the Tao Tai with a  
strong body of armed escort, and we  
hear he has arrived safely at Pao Ning.

On Feb 8<sup>th</sup> Mr. James took a small  
boat, and without any escort, quietly  
went up river to Lu Chao, from whence  
he has sent the following wire:-

"Country, city quiet; praising, rejoicing."

10.

The Editor wishes to apologize for the unavoidable delay in issuing the present number; it is dated back to February 1<sup>st</sup> and is to be followed by the second number on March 1<sup>st</sup>.

The Conference passed Resolutions respecting the formation of a "West-China Tract Society" — the "Relation of the Native Church to Trade Guilds" and other subjects of much interest and importance. But particulars of these are of necessity held over for our next issue.

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## West China Missionary News.

Supplement

February 1899

### Co-operation & Division of the Field.

The Committee appointed by the Conference to consider the above subject, brought in the following report and proposals, which were accepted and passed on January 21<sup>st</sup> 1899.

The Members of the above Committee were:-  
 Bishop Cassels. Church Missionary Society. Chairman  
 Dr. Parry. China Inland Mission. Secretary  
 Rev. H. Olive Lady - for Canadian Methodist Mission  
 Rev. J. E. Clackson. London Missionary Society.  
 R. J. Davidson. Friends' Mission  
 Rev. J. Lewis. Methodist-Episcopal Mission  
 Dr. Savin. Bible Christian Mission  
 Rev. J. Hudson Taylor. China Inland Mission  
 Rev. J. Wellwood. American Baptist Mission  
 Rev. J. Wallace Wilson. London Missionary Society  
 Rev. Charles Inwood.

In presenting their Report to the Conference the Committee would emphasize the true Union in Christ of all God's people, and thankfully acknowledge the measure in which that union has already been



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manifested in West China.

They now venture to offer the following suggestions as a step towards the fuller realisation of our Lord's prayer — "That they all may be one." —

1<sup>st</sup> Prayer. It is proposed that the Conference should agree to set apart a time for prayer for the whole work in West China, and for one another, and that Wednesday morning of each week be the time chosen for this purpose whether individually or in Mission gatherings.

2<sup>nd</sup> Circulation of Information. It is proposed that a Monthly Circular Letter be adopted, and that Shing King be the Centre for receiving items of information from all the Missions in West China, further that Mr. Davidson be asked to act as Editor for the present year, and that Sub-Editors be appointed in each Station or group of Stations as might be arranged.

3<sup>rd</sup> Church Members. It is proposed that a Church member leaving one Station for another should be furnished with a Letter of Commendation, & that we agree as far as possible to recognise &

receive each others members, and also to have due regard to each others discipline.

4.<sup>th</sup> Exchange of Pulpits. This Conference would recommend the practice of Exchange of Pulpits in centres where two or more Missions exist.

5.<sup>th</sup> United Meetings. This Conference desires to express its thankfulness for the extent to which United Native Meetings are already held; and heartily commends the extension of this practice.

6.<sup>th</sup> Employment. This Conference disapproves the employment by one Mission or Society of a Church Member of another Mission as a Native assistant, without previous consultation with the Missionary concerned.

7.<sup>th</sup> Training Centre. It is proposed that Mr. Claret be asked to lay before the Chungking Missionary body a Suggestive Scheme in view of a Local Combined Training School for Native Evangelists, and that the Conference considers that the wider Scheme for a Central Institution for the Province is not at present feasible.

8<sup>th</sup> Salaries. It is recommended that the various Missions keep the pay of their Native Helpers low enough to allow the possibility of Self Support as early as <sup>this</sup> may become feasible.

9<sup>th</sup> Advisory Board of Reference & Cooperation.

(1) This Conference agrees that an Advisory Board of Reference and Cooperation be formed, to be composed of at least the Chairman, Superintendent or a Senior Missionary of each of the Missions represented in West China. Provided that each Mission have one Representative for each Province occupied by said Mission, & that the China Inland Mission have two Representatives for S<sup>h</sup> Chi'an. Further, on any question that may arise, each Mission shall have but one vote; any Mission having more than one member on the Board shall decide which of its Representatives shall cast the vote.

Note. This proposal was carried by almost unanimous vote, after which present rose and sang the Doxology.

Further the Committee nominated the Rev. J. W. Wilson, L. M. S. as Secretary to this Board.



10<sup>th</sup> - General Scope of Action. Should any question arise between two Missions it is proposed that the matter be referred in the first instance to the representatives of these Missions, who will be entitled, in the case of a failure to effect a settlement locally, to refer the matter through the Secretary to the Board.

The Secretary having obtained full statements of the case will present the same to the Board by correspondence or otherwise.

11<sup>th</sup> - Division of the Field. General Principles.

- (1) This Conference urges that a mutual understanding be arrived at among the Missions as to the District in which they hope to carry on their work.
- (2) That the Advisory Board be informed of the limits of the Fields at present occupied or in prospect by the various Missions.
- (3) That if the occupation of any field is effective in the view of the Advisory Board another Mission should not be encouraged to enter.
- (4) Where large Cities are already occupied by two or more Missions, that those Missions seek to arrive at an amicable arrangement for working the Districts of, and around such cities.
- (5) That Missions contemplating extension carefully

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consider the work being done by other Missions in the Districts they have in view, and also giving due attention to territory as yet unoccupied, and endeavor as far as possible to avoid overlapping.

(6) Missions proposing to commence work in any District already occupied are recommended to consult with the brethren already there.

(7) That before a New Field is occupied information be given to the Advisory Board.

(8) In the case of a New Mission entering the Field we recommend that it confer with the Advisory Board.

" In conclusion the Committee would state the object of the above Suggestions is to promote such a spirit of harmony and cooperation among the various Missions, as shall tend to the speedier and more complete occupation of the whole wide field, by the messengers of the Gospel of our Lord Jesus Christ.

13" That a Copy of these Resolutions be sent to the Home Boards of the various Societies represented in West China.

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THE  
WEST CHINA  
MISSIONARY NEWS

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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PUBLISHED AT  
CHUNG-KING, WEST CHINA



# The West China

## Missionary News

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Vol. III.      JANUARY-FEBRUARY, 1901.   Nos. 1 and 2.

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### EDITORIAL.

As the most eventful year of missionary life in China closes, and we looked back upon the hopes and desires we expressed at its commencement, we are afresh conscious of how little we know what is before us as we tread upon the unknown future. As we afresh laid ourselves out for the Master's use, our prayer was for the further advancement of His kingdom. Who will dare to say that prayer has not been heard and answered? and yet who would have imagined that the answer would come in the enforced separation of the whole body of missionaries for five or six months from the sphere of their labours? Truly God's "ways are not as our ways," and yet He never makes mistakes or does the "next best;" so faith can confidently rest in this assurance, even when we do not understand His dealings.

And now at the beginning of another year the clouds still hang round us; for though we have good reason to believe that the crisis is passed, we can by no means say that a settlement has been made. True, we have the report that preliminary peace negotiations have been signed; yet even if willing to believe the report, as many of us are, who will dare to forecast any *speedy* settlement or anything but need for the utmost vigilance on the part of the united Powers to avoid a slipping out of the fulfilment of the terms signed?

We admit that we believe things are far from settled, yet as fully believe that the dangers of the crisis are over for the time, and that missionaries and government officials are right in deciding that there need be no further delay in wives and children, as well as men, returning to Chungking. As to the stations further



inland there is still need for caution, but doubtless the way will be made clear as the "next step" is seen and taken.

What further persecution and trial await the church of God in China are known only to God. We are not to dwell upon future possibilities of trial or freedom from it, but to obey in the present, according to the light and guidance given: the "next step" for many seems clear to return to Chungking at any rate; there seems nothing to warrant further hesitation thus far.

So felt a band of missionaries—some twenty in number—when the *Sui-hsiang* was advertized to start on her maiden trip last month; yet here again have our faith and patience been tested, and a fresh cloud darkened the sky, as on the 27th December the vessel struck a rock and sunk. But when the cloud was thickest and disappointment of the hopes of speedy return was keenest, there was cause for intense thankfulness that not one of the missionaries was lost, though all had a narrow escape. Thus hindered in so unexpected a manner, few will arrive in Chungking in time for the Chinese New Year, but many more than the first contingent will be on their way thitherward in the old slow style with house boats and trackers.

So faith and hope gladly pierce through the clouds and disappointments of the past and present, and not only wish but expect for all, who stand ready to go forth once more at the Master's bidding, a happy New Year in a new century, with new glimpses of the possibilities of blessing and success as new paths are opened for return to the old fields and new fellow-workers arrive to share the burden with those who have learned through new experiences more of the nearness and the power and the reality of the unseen.

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#### ADVISORY BOARD.

(1.) Owing to the melancholy wreck of the steamer *Sui-hsiang*, the undersigned regrets to say that the official minute book, correspondence, and general papers connected with the above Board have been entirely and irrecoverably lost. Fearing trouble, the secretary deemed it wise to bring the "archives" with him when he left Chungking at the time of the evacuation, and was taking them back to the west when the disaster overtook the ill-fat-

ed steamer. It is hoped, however, that by means of private letters and reference to the pages of the *News*, the essential features of the Board's transactions, whether in the form of resolutions or recommendations, may be sufficiently restored to make whatever future references may be necessary approximately satisfactory and complete.

(2.) Contributors to the press fund will kindly remember that Mr. Wm. Hyslop, convener of the Publishing Committee, is the person to whom all subscriptions for this purpose are to be sent. As the press is expected to arrive in China soon, it is hoped that there will be as little delay as possible in paying over the sums promised.

J. WALLACE WILSON,  
General Secretary

SHANGHAI, January 7th, 1901.

### REPORT OF THE PUBLISHING COMMITTEE.

The Publishing Committee recently appointed by the Advisory Board held its first meeting at Shanghai, January 8th, 1901.

Messrs. Hyslop, chairman, A. W. Davidson, and Beech were present. Mr. Beech was appointed secretary of the committee.

The first question to demand the attention of the committee was the continued publication of the *News*.

As our readers are aware, the *News* has appeared in printed form since the editor's arrival in Shanghai. This change was not only desirable, but necessary, if the publication of the *News* was to be continued, for the old method of type written copies was impossible. After consultation with members of the Advisory Board the editor decided to continue the publication, although the price of subscription was inadequate to cover the expense. It was believed that the subscribers would prefer to increase their subscription rather than permit the discontinuance of the *News* at this the most important crisis in the history of West China Missions.

The *News* has been printed in Shanghai for five months, and as the press authorized by the Advisory Board will soon be in operation in Chungking, the Publishing Committee decided to continue the publication in Shanghai until the work can be

resumed in the west. To meet the increased expense of publication the subscription price has been advanced to one tael a year. Extra numbers intended for home circulation, fifty tael cents a year. The *News*, which this month appears in new form, adapted to the press already ordered, will continue to be sent to all subscribers at the new rate.

In order to meet the indebtedness already incurred, it was decided to ask all subscribers to pay for the past year at the advanced rate. Subscribers are not bound by this action of the committee, but we are confident the commendable work of the editor in continuing the publication of the paper through the period has the approval of all, and that no one will object to sharing the expense.

For the coming year the work in connection with the publication of the *News* has been divided into the three departments of publishing, managing, and editing.

Mr. A. Warburton Davidson was appointed publisher; Mr. Hyslop business manager, and Mrs. R. J. Davidson editor-in-chief, with power to appoint all sub-editors and have general oversight of the editorial department.

Heretofore the entire work in connection with the publishing of the *News* has rested almost exclusively upon the editor. The present division of labor is made with a view to lightening the editor's burdens and at the same time leaving her more free to devote attention to the editorial work. Mrs. Davidson has laboured untiringly for the success of the *News*, and in requesting her to continue as editor it is with gratitude to her for past labors and acknowledgment of the success to which she has so materially contributed.

For the Committee,

JOSEPH BEECH,  
Secretary.

### AN UPPER YANGTSE TRAGEDY.

A little after daylight December 27th, 1900, the German steamer *Sui-hsiang*, Rickmer's Yangtse line, started from Ichang on her maiden trip to Chungking. She had already been eleven days out from Shanghai. There were on board nineteen Protest-



ant and Roman Catholic missionaries, a Japanese gentleman in the second class and six in the first class, and a small number of Chinese passengers. Including the officers, there were 84 foreigners on board all told,—all men. The steamer was a powerful one, built especially to run upon the Upper Yangtse. She had two funnels, compound engines, 1,600 horse power, measuring 182 feet in length and 66 feet in breadth. But, alas! there was one fatal defect; she did not steer well. Ever since she had steamed out of Bremarhaven she had had a wobbling gait.

There had been some hesitancy about sending the steamer on account of the phenomenally low water. There was a difficult place about forty miles up where a pile of sharp rock rose abruptly near the middle of the river. Between this and the north-bank is the chief channel in low water, very narrow and tortuous, with concealed rocks dangerously near the surface. The angry river, suddenly checked by the obstructing rocks, is broken into furious cross currents, which have been the death of many a hapless mariner. Opinions differed as to whether the vessel could make the passage. But who likes to confess defeat in advance? It was decided to make the attempt.

The morning of the start was rainy, but it could not dampen the enthusiasm of the crowd of missionaries, some of whom had made the slow journey of several weeks many times. The writer estimates that he has spent about ten months of his missionary life of eighteen years in journeying up and down on this route between Ichang and Chungking. Now the Chinese method of navigation seemed more painfully slow than ever as compared with the powerful steamer swiftly plowing her way along. No use for Chinese junks any more! Soon we are in the Ichang gorge, where tower pinnacles and domes remind one of the ruins of old cathedrals. How marvelously musical the echoes the whistle starts as it blows to warn the native boats! And in the difficult stretch above the gorge, how fine to plow steadily up in mid-stream, instead of pulling painfully round rocky points, or being driven helplessly along in the back water!

Reaching the Ta-tung rapid our speed scarcely seems to slacken till we are nearly up. How grand to triumph thus over this proud river! But now the entrance to the Nin-kan gorge is in sight, and

we come to anchor in a little bend while chief officer and pilots go forward to examine the one crucial point of difficulty about which we had heard so much. We have steamed about forty miles in between three and four hours, a distance which ordinarily takes as many days in native boat. After waiting nearly two hours, it is decided to make the attempt. Fatal decision! We have not been moving more than five minutes when we strike a slanting blow on the starboard side. Surely that must be a deadly wound those sharp rocks have given while going "full speed ahead!" At first the boat sticks on the rocks which have impaled her. How much better to have left her there! The captain calls down to the engine room, "How is it?" "All right," is the reply. But shortly after the engineer reports the water coming in from the forward starboard coal bunker. And see! the red line about her bow is getting lower. She is sinking.

And now a rush for the life belts, which were given out an hour or two after leaving Ichang. But, alas! there are not enough. The ship carries no rafts, and the two tiny boats are miserably insufficient. The smaller one is not free from the davits before the waves from the paddle wheel capsize it and drown four out of the five occupants. The other is filled with the ship's crew or other Chinese, and makes its way safely to the farther shore, but does not return. Having tied on my life belt as soon as the boat struck I am ready to tie on for several others. One brother has his in his hand with the strings not untied, and is looking out for a boat. He is soon properly rigged, and now a Chinaman seeks my help. I must be excited, for my fingers tremble as I tie the strings.

What hope of rescue? An effort is made to beach the ship, but the shores are too steep and rocky. The anchors have been cast out, but with that rock bottom and deep, swift stream they are of no more use than clothes pegs. And now the engines are becoming flooded and useless, and the bow has sunk so low that the rudder is out of the water and the ship cannot be steered. Ah! the red boats are here at last. They have seen our plight and heard the cries for help. Another so efficient a service, purely Chinese, it would be hard to find, and surely they have never had such a task set them before! Some friends thought us in danger from the Chinese if we made this journey, but here they come to save our lives.

How easy to let us drown ! Let this thing they are doing be kept in remembrance alongside the horrible deeds committed elsewhere.

Four boats reach us, and are quickly filled. It is every one for himself, but there is little outcry and no fighting for place in the boats. Misfortune is a common leveler. No thought that my life is of more value than the life of that unknown coolie. Yes, there is one foreigner who values his life so much that he is cursing horribly because a boat has pulled off without him, but he gets on another. There is D., who went through the Peking siege and was wounded. Failing to jump on a boat, he plunges in and swims to it. The four boats pull for the shore, but, alas ! there is not room for all.

What a scene, and what a pity ! The ship, which a few minutes ago was triumphantly stemming the rapid current, now floats as a log. When driven out by the rising waters the engineer had opened the valves to lessen the force of the explosion which was sure to come, and the guttural sound of the escaping steam reverberates through the mountains. How like some leviathan of the deep in its death agonies ! What wonder the Chinese think the river inhabited by demons who seek to drag them to a watery grave. Never have they had victims equal to this one.

The bow of the ship has now almost disappeared from sight. The captain, coming along, says to two missionaries, "Jump for your lives, gentlemen ; she will go down in another minute." They take his advice and are sustained by their life belts till a red boat, having put its first load ashore, comes along and picks them up. The captain jumps a little later, but without a belt. He is a good swimmer and strikes out for the shore, but fails to reach it, and sinks before a boat can reach him. If he had remained on board long enough he might have been saved, for the wreck still floats several minutes more. By this time it is half out of sight, with bow so deep and stern so high that it is difficult to stand upright. A rock is just visible in the center of the stream with the remnant of a lumber raft hanging to it. Will she stick on that and be kept from sinking ? How slow that boat is which has been picking up the men ! Will they reach us in time ? We strike the rock broadside, but after wavering an instant the current sweeps her around and on again. Nothing to do now but to stand and watch the

advancing boat and estimate the chances of her winning the race. H., a little athlete, has given his belt to another who cannot swim, and has stripped to a garment or two. We have already drifted over a mile from where she struck. I step outside the chains and hang on, ready to jump on the approaching boat. "Don't push," said a Chinaman who had done the same. "No," said I. The water is creeping around our feet. Glancing up I see the water pouring over from the upper deck upon the engines. She can't stand that long. But now the bow of the life boat touches the ship, and we leap aboard and scramble to her stern to be out of the way of others. Thank God for that last minute of time! Without it a score more would have been launched into eternity. Others are in Bro. J.'s way, and the water is above his knees before he is able to jump. Driven toward the stern by the water, Dr. C. and the chief officer jump in and swim to us.

And now she trembles to the plunge. To the oars, or we shall be sucked down with her. Not time enough. Before the men can take their oars the rear boiler, just as the water covers it, explodes with a noise like thunder, wrecking the rear cabins and we know not how much else. The stern rises straight in air, and the ill-fated ship plunges like an arrow into several hundred feet of water, there to lie, maybe, till Gabriel blows his trump. To my dying day I can never forget the terrible spectacle of that thirty or forty feet of stern erect in air with human beings dropping from it. Would to God this waking dream might fade from memory! The spray was thrown over us as the ship rushed, hissing to her doom, but we were not drawn down with her as we had feared. The swift current must have filled the vortex as fast as it was made.

The little athlete and W., a German brother, went down with the ship, but being good swimmers, rose to the surface and clung to the wreckage till picked up by other life boats which had now returned. But only two or three of the dozen or so Chinese who went down rose to the surface and were picked up. We pulled in those who were about us, with the exception of a French priest, who had been a most genial companion. He was too heavy to drag in, and was towed ashore clinging to the boat, with Bro. J. holding on to him.



A few seconds after she disappeared not a ripple marked the spot where the *Sui-hsiang* went down. Surely never before has a large ship sunk in several hundred feet of water in a river 1,000 miles from the sea. It might as well have been in mid-ocean, so far as hope of recovering it or its contents is concerned. The loss to missions and individuals is very heavy. All the accounts and records of several missions were lost. The captain and a score or so of Chinese lost their lives. That nearly all on board were not drowned was due under God to the help rendered by the sturdy crews of the life boats. Surely those of us who have dedicated our lives to the work in China should feel doubly debtors to the Chinese, now that we owe our lives to them!

Reaching the shore we climbed to a hut and a fire was built, for it was raining, and many had been drenched to the skin in the river. Shortly after a boat was obtained, and twenty-seven foreigners and a few Chinese set out on the return to Ichang. The ship struck at 12.30 and went down at 1 o'clock; it was after one the next morning when we reached Ichang. All were miserable with the cold the whole time, for those who had plenty of dry garments shared with those who had none. My heavy coat was more serviceable to the bishop in lieu of his wet garments than the episcopal robes which he had lost would have been. Thirteen missionaries were crowded into a space about six feet either way, with a questionable Chinese quilt spread over their extremities, whiling away a part of the long hours singing hymns. And they had much reason to praise God, for though stripped of earthly goods God had marvelously spared their lives.

We were the recipients of much kindness from the Customs officer stationed ten miles above Ichang, who did his utmost to warm, feed, and clothe the party. On our arrival at Ichang the Customs officers, members of the community, Captain Mori of the Japanese steamer, and Captain Blunt of the gunboat *Esk* supplied us with fire, food, and clothing; for some were bare-headed, bare-footed, and generally unrepresentable. Before daylight Captain Blunt and Commissioner Maze had started with the *Esk's* steam launch with food and stimulants for the half dozen foreigners who were yet behind. They had spent a miserable night in huts, and were met during the forenoon on their way down, reaching Ichang about

three o'clock in the afternoon. It seems providential that W., an experienced missionary, was with them, for his knowledge of the Chinese language, etc., enabled him to attend to the Chinese survivors, many of whom were in a pitiable condition with the wet and cold. He obtained food and shelter for them for the night and boats to take them to Ichang.

That none of us had our wives and children with us was a matter for great thankfulness. The nervous shock, serious enough for men, might have had still more serious results for women. Another matter for thankfulness was that the next day no one seemed to be seriously ill from the shock and exposure. There remains now the same old problem of travel by native boat, slower, but apparently not so dangerous. A few of the missionaries returned to Shanghai to refit, but the most of them remained at Ichang to prepare to renew their journey. Great gratitude is due to God for saving these precious lives. May they be devoted more fully than ever to His blessed service!

SPENCER LEWIS.

SHANGHAI, CHINA, *January 9th, 1901.*

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### FROM OUR YA-CHEO CORRESPONDENT NOW IN PEKING.

It would be impossible to send a message to the *West China News* and suppress wholly the note of longing. The lapse of time and change of circumstances do not in any sense abate the craving to be back in Sz-chuan—back with the old friends and co-workers in our wonted spheres for the end to which we gave ourselves long ago.

With such a feeling uppermost in one's heart the full employment of one's time and strength is a blessing, and that blessing we have to the fullest satisfaction here.

Peking is a modified garrison, held by international units. Gun fire and bugle call, sentry go, and challenges call one ever to remember the fact that war is the dominant note in the capital of the empire; but what a war!

Our foes are our friends and ransack their country to supply the invaders' need. Everything that this part of China produces is freely brought in and exchanged for that wonderful civiliser—the foreign dollar—which promises now to domesticate itself in Peking.

Traces of the Boxers and their destructive tendencies are everywhere apparent; but unless all signs fail, the city will undergo a severer ordeal during the ensuing winter than anything it has hitherto known.

The demand for fuel, which cannot be supplied in the ordinary manner, is being met by the demolition of ornamental and unoccupied buildings. If the court ever returns here it will find a very different city from that which it left.

The foreign tenants of the city dwell in watchful neutrality side by side, without much apparent mutual admiration or helpfulness, save in the case of the Americans, British, and Germans. For the rest there appears to be a little rift somewhere within the lute. From a purely missionary point of view there is little to be said, because little can be done. Hope is, however, building her plans for the future, in the air, of course; but time may enable us to put foundations beneath them.

The work here is one principally of husbanding and collating. While the losses have undoubtedly been very great and far reaching, there are many hidden ones who turn up in unexpected places and times, so that something akin to a resurrection is of frequent occurrence. As I was going into one of the mission courts a few days since I came upon the materials for a little epic.

A little gatehouse much crowded: a man in tears with a sobbing woman at his side: a shy-faced crowd of spectators all around. "What's up now, a family row?" and the weeping woman suppressed her emotion long enough to explain that her "own younger brother" had come in from the country, and as each supposed the other to be dead, murdered by the Boxers during the summer, their present condition was the result of the discovery that both were alive, as were also others of their scattered family whom the woman had mourned as dead.

Last night again I sat in a little group that gave strained attention to the narrative of a man from Shansi who told details

of the butchery practised upon the late Mr. Pigott, of the Sheo-yang mission.

It appears that he was taken by the Boxers and first of all his middle fingers were cut off and offered to the Boxers' chief idol at the east gate of Tai-yuan-fu.

After this, a common chaff cutter was brought, and the doomed man, seeing what his fate was, put his head beneath the knife, but was pulled away by his captors, who put his feet under the blade and chopped them off; then cut him through again higher up the legs, and, in all, repeated the process four times before Mr. Pigott was killed.

Shocking! Incredible! and yet far worse things have been done; as witness the case of Lieutenant Watts-Jones, particulars of whose death will have reached you ere this.

At one time it seemed as if the Chinese officials might initiate a movement for the indemnifying of the looted and destroyed missions, but the state of the country, on the one hand, and the excesses of some foreign troops on the other, make all attempts at settlement so uncertain and unsatisfactory that the project is all but abandoned now.

The Boxers are far from quiescent in the country round; black-mailing and general anarchy are prevalent in many districts, and there is no ultimate court of appeal.

It seems to be a case of "too many cooks" on the foreigners' side, and an attack of "divine hardening" in order to punish, on the part of the Chinese. The policy of evasion and retreat, while temporarily successful for the absent court, cannot in the long run benefit the Chinese cause, neither can the policy of "rescue and retire" be the final action of the foreign powers.

What then about ourselves and our work? Just this: apply the counsel of Moses at the Red Sea and wait for the road through the waters to appear. "Stand still,"—not in the dumbness of despair or the apathy of a Stoic, but in hopeful, patient watchfulness "for the salvation of the Lord."

W. M. UPCRAFT,

A. B. M. U., Ya-chow.

Temporarily Peking First Com. Office C. E. F. 8th December, 1900.



P. S.—Messrs. Neave and Hope-Gill have just arrived and been assigned posts. The former is to work with the executive officers in policing the Imperial city under British care; the latter is to go with the G. O. C., the Cavalry Brigade, with headquarters at the Temple of Heaven.

Two days ago we had our first fall of snow, and now it is severely cold.

Peking dust and Peking cold induce a desire to go west via the south.

W. M. U.

### CHURCH MISSION NOTES.

During the past month our advance guard has moved west. Messrs. Kitley, Lawrence, and Seward were participators in the fortunes and misfortunes of the *Sui-hsiang*. We expect they will soon be pursuing their onward way in the orthodox houseboat; the rest of us hope ere long to be following them, but have not yet come to any definite plan. Mr. P. J. Turner returned from Japan on Christmas eve. Mr. Hamilton is spending some time at Matsuy, and tells of having received much blessing, both physical and spiritual. Miss Mitchell sailed for England on January 5th in the N. D. L. *Princess Irene*. She expects to spend a short time only in England and then go to U. S. A. to see her parents, and hopes to be back in China towards the end of the year.

Letters from home report the birth of a son to Mrs. Hickman and also one to Mrs. Andrews. We are thankful to hear that the Rev. O. M. Jackson, who is filling a curacy at Cheltenham, is really strong and well again. We hope he and Mrs. Jackson may return to us in the spring. Miss Casswell also reports herself much better. She was about to pay a prolonged visit to Switzerland, but hopes to be in readiness to come as soon as it is considered well for ladies to return to China.

An In Memoriam notice of our dear fellow-worker, Miss Lloyd, will be found in another column. We can hardly realize that she has really gone from us, and almost expect to hear her merry greeting at any moment as in the days gone by. God has drawn very near to us, and we have almost seen with our eyes the land

beyond to which our beloved sister has gone. We were much supported on the day of the funeral by the sympathy of the many friends who gathered with us at the graveside, and our thanks are due to the gentlemen who so readily responded to the invitation to 'bear the body to its resting place.

Letters from Sz-chuan report all quiet in our stations.

A. A. PHILLIPS.

### CHEN-TU NOTES.

By a letter from one of our members dated Chen-tu, November 20th, we learn that up to that date Viceroy Kwei was still using every precaution to prevent any disturbance, and that all mission property in Chen-tu and Kia-ting was intact. Our Hwa-yang magistrate, Tseu, still keeps his runners and secret police very much in evidence.

The writer states that in the surrounding country half of the officials, while openly obedient to the Viceroy's wishes, are secretly opposed, and are therefore unfriendly to Christians. This unfriendly feeling is especially noticeable in those officials who come from Hunan. In August and September roving bands of ruffians looted at will the property of Christians all through the country. They carried large banners proclaiming themselves to be the 保國團. But at date of writing the countryside was reported to be all quiet.

A number of our members in Chen-tu are meeting every Sunday for worship, either with those of other missions, or separately. But they do not feel at liberty to sing hymns, lest they attract too much attention. Evil rumors and slanderous talk are plentiful, and the feeling amongst the Christians is prominent that they are looked upon by those in authority as a class separate and distinct from the rest of the people, and moreover as a class who are probably evil and dangerous.

The Christians earnestly hope for peace to be declared, and look forward to the return of the foreign missionaries.

From another source, non-Christian but thoroughly reliable, I learn that our member in the above letter has not overstated the case. While on the surface everything is quiet in Chen-tu, there

is yet in the city and surrounding country a strong undercurrent which might on slight provocation lead to trouble. I am further led to believe that, while not attempting to minimize the personal activity of Viceroy Kwei, yet we Sz-chuan missionaries owe a very great deal to the influence of Viceroys Chang and Liu, in that the famous "edict of extermination" was not put into execution in our province.

O. L. KILBORN.

58 BROADWAY, SHANGHAI, *January 4th, 1901.*

### CH'UNGKING NOTES.

Your November issue only just to hand, and it is December 20th; it is very welcome. This is the last *Pioneer* note that I shall be able to pen, as now (since H. M. navy has bought the boat) things are being changed. As far as our British Consul's charter is concerned, that is of course over now, and so are its appointments. I am therefore on shore once more, and prosecuting my medical work as in the old days. The boat is under order from the Admiral to stay in this port until March, and arrangements are being made to enable me to supply the doctor's place, and at the same time go on with my work on shore. We do not know how many are coming by German steamer, but we know by telegram that you are by now near or past Hankow. No news at all reaches us save the rumour that the Empress Dowager is still desirous of coming to our capital, and there is really no hindrance if she *does* make up her mind! All the natives are well; Sunday services are *very* well attended; the former are always asking, "When will Mr. So and So be back again?" The gold chain and medallions to hand; Capt. Plant and crew are delighted with them. The Chinese characters are very appropriate. With this mail I cannot send much, as we are in a state of expectancy. After nearly five months' absence, the natives are preparing to give you a fine welcome. There will not be much Christmas decorating in chapels and schools this year.

It has been a great privilege to have been enabled to work in "old" China for four years, but now that a "new" China and the

20th century are on the same horizon, it will be a ten-thousand greater one to be enabled to SPEND ONE'S LIFE in the "new" kingdom! As the year closes, one cannot but feel that it has been a very remarkable one for all China's missionaries and China's Christians; and we wish for China in the years of the new century a strong, lasting, and honorable place amongst the great nations of God's world. Best Christmas wishes and 20th century greetings to you, Mrs. Editor, and to ALL scattered souls, whose hearts (I know full well) and whose work lie WESTWARD HO! By next issue, Chungking notes will, I hope, be written by an older and abler hand. The words of your *Pioneer* correspondent are ended!!

RICHARD WOLFENDALE.

PORT OF CHUNGKING, *December 20th, 1900.*

### In Memoriam.

ROSA LLOYD.

"You have lost your friend, but she is with Jesus," so said one as we stood by the grave of dear Rosa Lloyd on Monday last, January 7th, and it is the thought which is in the hearts of many of her fellow-workers just now. We have indeed lost a friend, one whose eager sympathy and quick helpfulness were always ready. Our hearts are very sore as we think of our loss, but much of the sting of that loss is taken away, as we remember that she is "with Jesus." When told that she would not recover,—no surprise to her, for she had fully realized her critical condition,—she said triumphantly: "It is all right; I am not afraid to die; my work is done, and I am really going in to see the King in all His beauty." Great as is our loss, who would wish to keep her back from the joy of the immediate presence of her King!

Rosa Lloyd was brought to Christ when in her teens through a dear friend with whom she was living. Soon afterwards she became very much interested in missionary work, and did all she could to help on the cause. She became a member of the Y. W. C. A. at Ealing and afterwards at Bournemouth, and whilst helping in other ways took a very active part in the missionary branch of the work. She and other members held working parties,



making things for missionary sales or for missionary outfits. One of the members in whom Miss Lloyd was very much interested, went to the foreign field, and before long she felt very surely that God was calling her to China. Almost insuperable difficulties were in the way and on all hands friends tried to dissuade her from her purpose, but with characteristic determination and perseverance she set to work to prepare herself for the new life to which she felt that God was calling her. Not being able to afford the necessary fees, and being of too independent a spirit to get her her training for nothing—although the opportunity was given her—she offered her services to Miss McPherson, at the Home of Industry in the east of London, in consideration of being allowed to gain experience in Christian work. Miss McPherson readily agreed, and for a time she was there, somewhat in the capacity of housekeeper, proving herself such a valuable helper that when the time came for her to offer for China more difficulties were put in the way—she could not be spared from her present work!

But when God opens the door "none shall shut," and in His good time He thrust forth His labourer into the harvest field. Miss Lloyd was accepted by the Church Missionary Society in 1891, and came out in the winter of that year in the Rev. J. H. Horsburgh's party of missionaries to begin new work in Szechuan. She reached that province in June, 1892, and spent a few months at Lu-cheo. Then she went to Chen-tu and Kuan-hsien for a time. She was one of the first ladies to visit Sin-tu, before that place was opened as a C. M. S. station. Most of her time was spent there and at Mien-cheo until her furlough in 1897. Returning to the field in the spring of 1899, she was appointed, with Miss Wells, to the newly-opened station of Wei-cheng, where she has been working until all were called away from the interior last summer. The words used by St. Paul of Phoebe may very fitly be applied to our departed sister, "She hath been a succourer of many." Outside of her own mission she was always ready to help in time of need, and amongst her fellow-missionaries of the C. M. S. she was constantly going about on errands of kindness and help, especially in cases of sickness. Her merry manner and ever ready sympathy gained the affection of the Chinese women and servants, by whom she will be deeply mourned when the news of her death reaches them.

Just four days and nights of weary, cruel pain and then the release, and then oh! how we longed to see her the next moment when her eyes opened upon the vision of her Lord and Saviour. One Monday well and strong, full of sympathy and ministry for others, and the same day of the following week the earthly tabernacle was reverently borne to its last resting place and committed to the ground in sure and certain hope of the resurrection to eternal life. Victory through our Lord Jesus Christ! Well may we take to ourselves one of her last words, "Be faithful, for the time is short."

ANON.

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### THE TRIBES OF WESTERN CHINA.

On Thursday, November 29th, a very interesting lecture was delivered by the Rev. G. E. Betts, of the China Inland Mission, before the China Branch of the Royal Asiatic Society, on the Aborigines of South Western China. Mr. Brenan presided, and there was a large attendance.

Mr. Betts, who had been in Kuei-chow province for seven years and for the last three years had made a special study of the tribes of that province, said that no one knew how many different tribes there were in Kuei-chow. The Chinese estimated their number at over seventy and named them from something striking and distinctive in the costume of the women. The men for the most part dressed the same as the Chinese.

If a line were drawn east and west across the province going through Kuei-yang-fu, the provincial capital, nearly all the tribes would be found south of that line. There were really two non-Chinese races in Kuei-chow—the Chung-chia and the Miao-chia. Their languages were distinct from one another and from the Chinese. The Miao-chia were split up into many different tribes, and their dialect varied so much that some were unintelligible to others.

The Chung-chia say that their ancestors were compelled many years ago to emigrate from Kiang-si to Kuei-chow. They were so reluctant to leave their native place that their hands were tied behind them, and in that way they were compelled to travel the



whole distance. They are not divided into separate tribes like the Miao-chia, and although their dialects vary in different parts of the province, they can all understand one another.

As among the Miao-chia their villages are mostly away from the high-roads. In some out-of-the-way districts where Mr. Betts travelled he had gone on for days and saw none but Chung-chia. As the present time they build houses very like the Chinese, but in some parts they build houses which are raised six or seven feet above the ground on piles. The people live above, and beneath are their cattle and farming implements. The Chinese do not despise them as they do the Miao-chia.

Mr. Betts also gave some very interesting information about the marriage and funeral observances of the Chung-chia. He mentioned that they claim to have had at one time written characters which are now lost. They have a legend of the creation in verse. They are all very fond of singing, and Mr. Betts gave some specimens of their poems.

Of the Miao-chia tribes Mr. Betts had travelled most among the Heh-miao. They are called Heh-miao by the Chinese because of the dark chocolate colour which predominates in the dress of their women. Mr. Betts said that in point of physique they rank next to the Chung-chia. They build substantial stone houses much like the Chinese houses of those parts, and many of them are well-to-do. They are mostly engaged in agriculture, but some of them are to be found as boatmen on the local rivers. From earliest times the Miao-chia tribes have constantly risen in rebellion against the Chinese.

Mr. Betts also described one of their musical festivals, two of which are held every year. There were between thirty and forty sets of musicians playing at one time, each set made up of seven players on larger and smaller pipes. These, while they played, wheeled round and round, accompanied by as many young women. They cannot give any definite information about the origin of these festivals and only say that if they do not observe them they would not have good harvests.

Mr. Betts also spoke of their courting and marriage customs and gave a specimen of the songs the young men and maidens sing to one another. The young man sings:

To-day my little sister you have come  
 All the way from the village home ;  
 To-day I hither have wended my way,  
 Let us sit together on the fragrant bay.  
 To take you to wife is my earnest wish  
 For you know how to serve up a tasty dish.

To this the coy maiden responds :

Alas! I am so poor and ill-clad ;  
 My knowledge of cooking is decidedly bad ;  
 How to spin, weave, or sew, I really don't know,  
 To a fairer and cleverer maiden just go.

A marriage feast usually lasts three days, during which time large quantities of whisky are consumed, and everybody concerned, including bride and bridesmaids, are more or less drunk.

Mr. Betts had with him on the platform two Miao-chia men, one of whom favoured the audience with a rendering of their music on the pipes and sang one of their courting songs. We shall not here venture into the region of musical criticism, but merely say that those present showed their appreciation of the performance by roars of laughter and applause.

At the conclusion of the lecture Mr. S. R. Clarke rose and said he was very much interested in what Mr. Betts had mentioned about the Chung-chia claiming to be the descendants of immigrants from Kiang-si. When he (Mr. Clarke) was among the Chung-chia and studying their language he had come to the conclusion that they were the same people as the Shans of Burma. But as some of them claimed to be descended from Kiang-si immigrants, and from their pronunciation of many Chinese words introduced into their language, he concluded that many years ago Chinese immigrants from Kiang-si had married into Chung-chia families.

Captain Davies, who had recently travelled in Yunnan and Western China, said there were Miao-chia and Shans in Yunnan, and he had also met Miao-chia in Szechuan.

Dr. Edkins stated that while in Peking he had collected many vocabularies of the southwestern tribes as given in native books. He concluded that the Miao-chia language was closely related to that of the Shans. He also drew the attention of the audience to the features of the two Mao-chia on the platform and pronounced them distinctively Mongolian.

Mr. T. W. Kingsmill said he had noticed in the Shih-chi that 2,000 years ago some of the tribes had the same names as they were

known by at the present time. The word Miao meant "foreign," and was the same as the words "Welsh," "Walloon," etc.

Mr. Archibald Little, who had just returned from Szechuan, mentioned the Mant-tze who are found in the far west of that province. Judging from their features they were evidently Caucasian. Who they were and how they came there was a deeply interesting ethnological question. At the present time they were nominally subject to the Lamas of Thibet.

Mr. Richards remarked that the costumes of the various tribes reminded him of the dress of the Scottish Highlanders. Years ago he had made a collection of pictures of the various Miao-chia tribes. Many years ago immigrants had gone from Shantung to Kuei-chow. Mr. Richards also moved a vote of thanks to Mr. Betts, which was recorded by Dr. Yorke.

The chairman in closing made some humorous comparisons between the Kuei-chow tribes and some of the people of his own native land. There was, he said, something peculiarly home-like in their courting and whisky drinking.

Mr. Betts briefly responded to the vote of thanks and invited those present to inspect the costumes and ornaments he had spread out on the platform. Most of the audience availed themselves of this invitation and were particularly interested in the large silver head-dress and massive silver ornaments spread out before them.

S. CLARKE.

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## LESSONS FROM THE RECENT TROUBLES IN CHINA

On Tuesday, the 4th December, I had the pleasure of hearing an address from Dr. Chauncey Goodrich on "Lessons to Missionaries from the Recent Troubles." It was delivered at a monthly meeting of the Shanghai Missionary Association, and the attendance was unusually large. It could not but be a privilege to listen to one whose hair has grown white in the service of his Master and who has so lately shared the severe testing time, with many others, in the siege of Peking.

Referring to the many victims of cruel persecution and massacre, Dr. Goodrich told of Mr. Pitkin, one of the most prom

ising missionaries of North China, who had given up great prospects of a life of much success in the United States; he was a highly educated and accomplished man, of much promise; but he had left all to devote his life to China. His name was one of the first on the list of Student Volunteers in New York; now it stands in the list of those who were so dreadfully murdered in Pao-ting-fu! Just before his death he wrote a message on a slip of paper and buried it, but fearing it might be dug up by the Boxers, instead of by a sympathetic person, he also committed the message verbally to a Chinaman; it was to this effect that he wished his baby son, when he reached the age of twenty-five, to come to China and devote his life to the salvation of the Chinese.

A similar story was told of Mr. Dickson, of the English Baptist Mission in Shansi. A Christian, named Chao, wished to stay and die with his fellow-believers, but Mr. Dickson urged him to escape, telling him to carry the tidings to his boys that their father's last message was, "Tell my boys to come and preach the Gospel to this people, for whom we have laid down our lives."

These messages reminded me most forcibly of my own father's dying words to me, "Go and spend thy days and thy life for the Chinese." Surely one of the lessons of the present crisis is that "love never faileth," that through death comes a new life, a life which shall be more full of hope and effort than the past has been.

No thought of despair, we are told, entered into the hearts of those missionaries who suffered in the siege of Peking; but rather the rain of bullets and the roar of cannon sounded the death knell of pagan China and ushered in the morning of a new era; and their thoughts were of a *new* China—a China where the word of the Lord would have free course and be glorified. *They* might be called to lay down their lives, but it was the morning of a *new* day, and they were able to say: "Why do the heathen rage, the kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed," but "He that sitteth in the heavens shall laugh." God's ways are not as our ways, and while the mysteriousness of His providence causes us silently to bow our heads and worship, our faith in God Himself makes us also to realize that we shall yet be "more than conquerors," even if life itself is taken; and that God will from the



ruins of the old, create a new heaven and a new earth, in which will dwell righteousness.

"While the present crisis may have brought discouragement to some of the friends of missions, the feeling of those in the field, even those who have seen the work of a life time scattered in a night, have seen the flocks they have shepherded so carefully for a quarter of a century, devoured by ravening wolves, is *not* discouragement, but faith and confidence in God. It has been heartrending to pass through this ordeal of fire—to see the desolate homes—the ruined churches, not one stone left upon another, the very foundations dug up,—yet the assurance that God hath better things in store for China than we have so far seen, sustains (us) and we know that upon these ruins will be raised another and grander edifice."

What is to be our share in this new China? Some people dare to say, "Cast out the missionary." A diplomat in conversation with a Consul here some time since suggested that missionaries should not be permitted to propagate their religion, and asked if they could be stopped. The reply was emphatically "No." No! the Powers cannot stop them; the Chinese are beginning also to find that they cannot drive them out. Kill them! yes, but for every one that is killed ten more will come to fill his place. It must be so, the love of Christ constrains; and while fathers dying cruel deaths send messages to their sons to take their places and come and preach the gospel of love and forgiveness and life to their murderers, and while the prayer continues to go up from those in torture, "Father, forgive them, for they know not what they do," the missionary cannot be suppressed; neither can his message cease to influence.

The churches and missionary societies should seriously consider the opinion of Sir Robert Hart, as recently expressed in the *Fortnightly Review*, that the only remedies for the perils he sees before the Chinese empire are "partition (a difficult and unlikely international settlement) or a miraculous spread of Christianity in its best form, a not impossible but scarcely to be hoped for religious triumph." The statement of such an authority as Sir Robert Hart regarding the power of missionary work, demands the most earnest attention. The only real hope for a regenerate China is the spread

of the Gospel, and one rejoices that even Sir Robert Hart does not consider such a propagandism as impossible, though he say he fears it is impracticable.

Will the churches at home not make it practicable by renewed and increased missionary effort?

One man, Rev. Hudson Taylor, has during the past thirty years in his zeal for the evangelization of China been the means of bringing over eight hundred missionaries into the various provinces of this land, and there is not one province left in which the influence of the China Inland Mission and other equally earnest missions is not felt, and that influence is always for righteousness and truth. It may seem sad that at the end of his days Mr. Hudson Taylor should hear of so many of his mission becoming martyrs for the spread of the truth in Inland China, but surely he will even rejoice with the martyred if their death be the seed which shall grow into a vastly greater propagandism in the years to come. The past twenty years have seen much progress made, but if the church is only faithful, the future will see vastly greater progress than the past. Let us each ask for ourselves, "Lord, what wilt thou have me to do?" in this matter. Is the regeneration of China nothing to us? That it needs regeneration has been very evident of late, but how is it to be accomplished? It will not do to leave China alone; something must be done and done quickly. True, Chinese have been cruel, treacherous, and barbarous, but Chinese Christians have also been found faithful and true and have called forth the praise of many who have had no previous sympathy with missionary work. So much so that now the one hope of China is the Christian Chinaman!

I would like strongly to emphasize the need for more missionaries in our own district in West China; there will be a great opening in the immediate future. What is wanted, as an old missionary told me the other day, is not so much quantity as quality; able, consecrated men who can teach others. If China is to be evangelized; it must be done to a large extent by her own people, and men are wanted to train and teach native evangelists and teachers. What can we do to bring this need before the home church?

A. F.

SHANGHAI, *December 10th, 1900.*



## KUAN HSIEN NOTES.

KUAN HSIEN.  
*13th of the 10th moon.*

I received your letter of the 18th of the 8th moon all safely. I have written three letters previous to this one, but don't know if you have received them.

Regarding Kuan Hsien in the 7th and 8th moons the rumours were very wicked indeed. In the country the Roman Catholic converts suffered heavily; their houses have been robbed and burned, and they themselves killed in some cases; and it was within a hair breadth of a riot in the city itself; luckily we had God's protecting care, and now we are having quieter times. The prefect put forth his strength and seized a number of the rogues.

He Min-shan returned in the 8th moon, and then we knew you had gone to Shanghai.

We hear a rumour that peace is being negotiated, but don't know whether it is true or not.

Oh that the light of Jesus would quickly lighten this dark world! that the Lord's will may be done.

As to the members and inquirers they are all well. Please don't be anxious about us; but some of both members and inquirers are so frightened that they dare not come to service at all.

We live as in a midnight darkness, not knowing what is going on, and not knowing when we may be able to see again.

We trust God will give us His Spirit to help us; and also to influence the hearts of our officials that they may reject the false and accept the true.

With greetings to Mrs. Hutson and yourself.

CH'EN CHANG-SIN.

The above was received from Kuan Hsien a few days ago, and it gives us an idea of the state of things in the hearts of many of the native Christians. May the Lord keep them faithful.

Yours in Jesus' service,

JAMES HUTSON.

### A VALUABLE BOOK FOR PREACHERS.

I would strongly advise every missionary returning to West China to take with him a copy of Dr. Macklin's Paraphrase of St. Luke. It is written by an educated heathen Chinese, and in some places there are ideas incorporated which are not Christian. This makes the book one which cannot be used for sale or distribution to the Chinese. But for the student who is in search of pure

and elegant mandarin which can be used wholesale in sermons, the book is a treasure indeed. I consider it one of the best finds I have made in Shanghai and pass on the information to others. The book is published by the Mission Press at seventy-five cents per copy. The outside title of the Book is 官話常談.

S. POLLARD.

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### WESTERN MANDARIN.

We have also been favoured with a copy of "Western Mandarin" by A. Grainger, and regret that we are unable to refer to it at length until next issue. Meanwhile, we may remark of the very favourable reviews which have already appeared in the Shanghai dailies, and advise all West China missionaries who are preparing to return to their stations not to omit taking a copy with them. The price is \$5.00, and the book can be purchased at the China Inland Mission, or the Presbyterian Mission Press, Shanghai.—Ed.

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### SCHOOL FOR MISSIONARIES' CHILDREN, CH'UNGKING.

Arrangements are made to reopen the school on the Hills south of Ch'ungking as soon as there are scholars ready to enter. Parents will greatly oblige by giving early intimation to the undersigned of their intention to send their children.

MARY J. DAVIDSON.

*Friends' Mission, Ch'ungking.*

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### MOVEMENTS OF MISSIONARIES.

We regret to learn that Dr. Savin, Bible Christian Mission, Yunnan, has met with an accident in Cornwall and broken his arm; the last report was that he was making a satisfactory recovery.

On the 27th December a wire was received in Shanghai saying that Mr. T. James, of C. I. M., Lu-cheo, had arrived safely in Ch'ungking and received a hearty welcome from the native Christians

January 10th, 1901, Rev. S. and Mrs. Lewis, M. E. M., and Mrs. Wigham and three children started from Shanghai for Ch'ungking.

January 22nd Mr. and Mrs. Hyslop and child, Miss Ramsay and Mrs. Moses also left for Ch'ungking.

Mr. and Mrs. Ririé and children, Messrs. R. Williams, Ramsay and Curtis have also started for Sz'chwan.

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### MARRIAGE.

In Shanghai, 25th January, A. Warburton Davidson to Henrietta Simmonds, both of Friends' Mission, Ch'ungking.

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The January number of the *News* having been unavoidably delayed in publication, it has been decided to issue it as a double number, and to include therein the Notes to hand for February. We feel that the unsettlement of the long slow journey up river, which West China missionaries are now undertaking, is an additional apology for so doing; and we hope to receive further communications in good time to ensure another full number being issued in March.

Articles and notices for the March number should be sent to the Editor, care of Rev. J. Beech, 340 Nanking Road, Shanghai, after which all further communications should be addressed to the Editor, Friends' Mission, Ch'ungking.





# THE WEST CHINA MISSIONARY NEWS

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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PUBLISHED AT  
CHUNGKING, WEST CHINA.



## The New Printing Press.

We have been requested by the Secretary of the Advisory Board to reprint the following, from the November number of the "News" of last year.

### SUMS ALREADY PROMISED.

	Tls. 100.00
A. J. Little	5.00
S. & E. B. Lewis	10.00
Jas. Murray	10.00
A. E. Claxton	10.00
R. Wolfendale	15.00
H. T. Hancock	10.00
W. E. Manly	5.00
J. W. Nicolson	5.00
O. F. Hall	5.00
T. G. & L. Willett	5.00
K. E. Moses	3.00
I. H. Ramsay	5.00
F. Newman	3.00
L. & Mrs. Wigham	3.00
C. Smith	3.00
Jos. Beech	10.00
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M. F. A. Fraser	5.00
A. Noble	5.00
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R. A. Groves	5.00
W. & Mrs. Hyslop	2.00
I. Mason	2.00
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E. M. Hunt	2.00
H. Simmonds	2.00
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Mr. & Mrs. Oppenshaw	10.00
R. J. & M. J. Davidson	15.00
W. Upcraft	5.00
Dr. V. C. Hart	2.00
Rich. Williams	

J. WALLACE WILSON

Sec. & Treas.

Shanghai, 1st November, 1900.

# THE WEST CHINA MISSIONARY NEWS

Vol. III.

MAY—JUNE, 1901.

Nos. 4 and 5

## EDITORIAL.

Our apologies are due to friends and subscribers for late and irregular issue of our so-called "Monthly". It has been impossible to arrange for prompt work in receiving reports, or in printing them, owing to the still scattered condition of Missionaries in their slow and tedious journey up river. Therefore again we include two months' articles in one; hoping with the considerate help of Sub-editors, and the successful working of the new press, to be able before long to produce our little messenger at the correct date,—the first of each month.

The most noticeable feature to report is the continued arrival of Missionaries in Chungking, and the unexpected decision of the Acting British Consul not to allow any ladies, married or single, to proceed further inland at present. The notice has been publicly sent round in the following words: "The undersigned requests all British Subjects to note that, as a temporary measure, he has decided that a passport granted to any married male British Subject, shall not include his wife and family. The undersigned regrets that he is therefore unable, for the present, to permit lady missionaries, married or single, to proceed from Chungking into the interior." Signed by E. C. Wilton, Acting Consul dated 13 May, 1901.

It is therefore no longer a question with the British lady missionary as to whether she can proceed or not. We believe the Consul considers that the Province generally is particularly quiet, and that no special fear of any local trouble is entertained; but that Mr. Wilton has the approval of British Minister in Peking in his decision, that it is wise for ladies not to be generally

scattered again, about these Western Provinces, while there is no further light as to the Court moving from Si Ngan.

We draw special attention to the present trying circumstances in which a goodly number of Missionaries find themselves in the city of Chungking, because we desire to emphasize the fact that we believe many of them do not, even now, regret being thus far on their way, ready to finish their journeys at short notice; and to urge returning Missionaries still in the home lands, not to be discouraged in proceeding thus far, at the earliest date, because we confidently look to their being able to go on further, by the time they can arrive here. Let us remember that we all, who have accepted our lifework at God's hands, have a prayer hearing and answering God, and that in His word it is written "Ask and it shall be given you." Let united prayer be put up in faith for a speedy opening of the closed door.

As soon as possible we desire to publish a List of the full names and address of each Missionary in the West. Will all who desire to have their names so recorded, kindly send the needful information to the Editor without delay.

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### Publishers' Notice.

The printing and publishing of the "*News*" is now in the hands of a very poor amateur, assisted by three Chinese boys, who, until a month ago had never seen type. The publisher therefore feels that in this first number actually printed in Chungking, he ought to lay a few facts before subscribers.

In the first place it ought to be known, that the Press on the way up river nearly suffered ship-wreck, with the result that parts of it are completely destroyed, and must be replaced from England before real good work can be done. Moreover, the supply of printing paper ordered has not yet arrived in Chungking; these together partly account for the untidy appearance of the present number.

The knowledge of English acquired by the above mentioned assistants is as yet very meagre, so that they are unable to read

the manuscripts sent in. While the publisher himself may have no objection to reversible m's and n's and flourishing f's, yet they are a source of great bewilderment to his assistants. Sub-editors will therefore greatly oblige if they will take careful note of this, and try to have their notes written clearly, when possible type-written, and at all times write only on one side of the paper.

The fact of there being so many different ways of romanizing the names of places etc., is likely to lead to confusion in the printing office; for convenience sake therefore, it has been decided to follow as nearly as possible the Chungking Sound Table, given in Mateer's Mandarin Lessons. (*Revised Edition*)

Finally since the present publisher of the "News" has other more direct mission work to attend to, he cannot guarantee that subscribers will always get their "News" up to date. He will do his best, and invites Sub-editors to do the same, and all to be *patient*.

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### Chungking Notes.

The "notes" for this month must necessarily be brief. Most of the local missionaries have returned and at the present moment the city is well filled with a strong contingent of workers whose stations lie to the west, north, and south. In the case of male workers, the Consul does not object to experienced missionaries going forward; but he refuses to permit ladies or children to leave the Port until the political situation becomes brighter. This official decision involves not a few families in a separation which must be inconvenient, if not painful; while it also hampers the work which now loudly calls for foreign personal supervision and care. At the same time there is wisdom in the "ordinance"; and we can only trust that the present fateful times will speedily alter, and allow the Consul to recall his restrictive ukase! The Rev. S. R. Clarke and Mr. Adam have been appointed consular deputies to investigate the recent barbarous treatment and massacre of the Miao Kia aborigines in Kwei Cheo; and they leave on this appointment in a very few days. Mr. Waters will probably accompany them as far as Kwei Yang.



We regret to record the decease of Mr. Radford, (C.I.M.) at Chungking late in Feby., and also the death of Miss. Wheeler while doing the overland journey from Wan Hsien in company with Bishop and Mrs. Cassels to Pao Ning. Our deepest sympathies have also gone out to our friends Mr. and Mrs. Wigham who, about a month ago, were called upon to part with their beautiful little boy, Arnold. The child was nearly thirteen months old when he died, and the occurrence cast quite a gloom over the community.

We have been glad to welcome back from the U. S. of America Dr. and Mrs. Macartney and family who have returned to Chungking looking well and apparently capable of any amount of work. Dr. Macartney is never happier than when he is hard at it doing good, and his many friends know that he has the valuable and somewhat uncommon power of thriving most, when his labours are most abundant!

We are glad to report the convalescence of the Rev. Jos. Beech after a long spell of fever which laid him very low. We are also happy to be able to announce the steady progress of Mrs. Lewis who has been confined to bed by a serious attack of illness during the past fortnight.

An English service is now held every Sunday evening in the Deaconess' Home, and is greatly appreciated by those who can find time to attend.

The new Women's Hospital in connection with the M. E. M. is fast going up, likewise the new dwelling-house for our C. I. M. friends. The latter are also rejoicing in the completion of a new and commodious chapel which was opened for public use about six weeks ago. It can be honestly described as a good-looking and most servicable building.

The F. F. M. A. foreign school on the hill is now in full session and has a larger compliment of pupils than formerly. For the present the two lady teachers in charge are Miss. Allibone and Miss. Turner, both of whom by arrangement carry on the work of the school while the political conditions of the country prevent them from going to their own Mission-centre in the north of the province. We regret to learn that Miss. Turner has been seriously laid aside with fever.

The city and neighbourhood have been recently visited with what looks very much like an epidemic of malarial fever with



complications. The natives have suffered very severely, and hundreds have died. It is still with us; but the symptoms, according to native report, are gradually abating.

H.M.S. "*Kin-sha*" late "*Pioneer*" left for I Chang and the coast last Monday and is due in I Chang to-day, Wednesday. Captain and Mrs. Plant and the officers of the "*Pioneer*" made themselves most agreeable when here, and we wish for them all success in their future career. Meantime the guardship of the Port is our old friend the "*Woodcock*" which is still commanded by our genial friend and acquaintance Lieut. Com. Watson. For his own sake we are glad to learn that a relief commander is now on the way up, but otherwise and for our sakes we could well have wished that Com. Watson, who has won the esteem of all the foreign residents in Chungking had been remaining on the West China station. Our best wishes will follow him also when he goes away.

It is perhaps unnecessary to say that Mr E. C. Wilton formerly of I Chang is now acting as British Consul at this Port, vice Mr. Fraser who has gone to England on six months leave.

The Consulate of the U. S. A. has been abolished, and Mr. Miller, the gentleman who was appointed to succeed Mr. Smithers at this Port, has been appointed to the Niu Chwang consulate. Mr. Smithers' property is now being offered for rent or sale.

The British Consulate, i. e. the new one, promises to be a magnificent erection when completed and we understand that Mr. Groves, the representative of the Board of Works, hopes to be through with the building operations in the late summer or the beginning of autumn.

Mr. Lewis is away on a tour to Chentu, and Mr. R. J. Davidson is also at present visiting the F. F. M. A. stations in the north Sz Chwan.

Mr. A. W. Davidson is now burdened with the responsibility of superintending the new printing press which has recently come to hand and upon which the "*News*" will henceforth be printed. It is said to be a small machine, but it has also been legitimately, even if facetiously, described as "a potential engine of civilisation" in this land of wooden blocks and smeared impressions! May it prove to be so!

We ought to have said in an earlier paragraph that Dr. Woffendale is away visiting the L. M. S. out-stations, and is also

taking advantage of the opportunity to visit those cities which are generally recognised as being within the L. M. S. sphere of work.

J. W. W.

*June 3rd. 1901.*

## Chungking Notes.

BY DR. WOLFENDALE.

A short commemoration service in reference to the death of Mr Radford was held on Sunday evening Feby. 19th. at Dr. Wolfendale's L. M. S. Mr. Farrent of C. I. M. Swei-Fu addressed the meeting. During the course of the evening, Dr. Wolfendale his medical attendant, said—"Dear Brethern, we are met to-night to celebrate the entry of our brother Mr. T. O. Radford into heaven. He died yesterday morning at 9 15. in my own room upstairs of typhoid fever, and its complications, and we are met too, to mourn his loss. Although not known to him nearly so well as those who nursed him with tender care and affectionate love in his last illness, I beheld so much of his christian fortitude under pain and suffering that I know he is in heaven, and is with Jesus Christ his Saviour for whom he left his far-off Australian home to come to China, and to the confines of Thibet. His illness must have been coming on with rapid strides even before he left I Chiang four weeks ago; and when he was placed under my care it was far, far advanced, and in spite of treatment and nursing night and day he could not recover. When I felt it my duty to tell him of this, his trust in God's will was firm and bright, and he has told us he is not sorry that he came to China. 'God buries His workman but carries on His work'. There are none too many of us white faces out here in China, indeed the number is much too small; and in whatsoever station of life we fulfil—be it at the office or in missionary work or even on a gunboat—the loss of one of us is acute. It is not for us to ask why the most promising and true are always taken first. Mr Radford arrived in China about two years ago and after studying under the C. I. M. at Ganking was appointed by that Mission to Ta Chien Lu. In the short term of service our Father God has appointed him he passed four sections of Chinese language examinations, and was entering on work in

Thibetan. He loved Thibet, and he loved the Thibetans, those other sheep which God intends for his fold.

Our sympathy goes out to those of his colleagues who worked with him at Ta Chien Lu and to the Thibetan mission in general, and to his relations in far away Australia. And our prayers ascend to God that His divine inimitable purposes may be fulfilled in the appointment of many young, strong, true missionaries to that sphere, of like large love, true resolute purpose, and great faith. Nearly his last words were 'tell mother that my life in China is not what it might have been, but tell her I am trusting in Jesus for what might come, and if it is his will that I do not recover, tell her that I'm glad I came to China'.

### Ta Li Fu Notes.

We wrote some six months ago ordering the "News", but are very much afraid that the mail went astray at the Capital; since then we have had no opportunity of either sending or receiving letters. On Dec. 15th. a man leaves for Chao T'ong with the down river mail, so I am taking the opportunity of writing.

God's hand has been upon us for good: two good stout ropes over our bed-room window testify to the fact that God is still a God of deliverances. In August the general was ordered to Pe-kin to take with him all the soldiers he could muster: roughs and vagabonds to the number of some hundreds made Ta Li their rendezvous, avowedly with the intention of looting the city, as soon as the general's back was turned.

The wealthy were converting furs and silks into silver, selling everything they could on the street. When everything was prepared for a start, the evening before Fung Chin Rao left, a telegram came saying, to stay where he was and keep things quiet. Within two days after, the head of the Ko lao huei was taken and decapitated on a moments notice, and no trial. Several others were thrown into prison, all small traders, and gentlemen of leisure driven out of the city, a census taken, and the streets patrolled by soldiery. Since then things have quieted down considerably all over the Province.

We have seen no other foreigners since last April; and are not likely to see any for another six or nine months. A post once in

four months has been arranged between here and Chao Tung. We are looking forward to receiving home-letters again. It will be six months between our mails this year, our last one in July, being lost on the road.

ETHEL NICHOLS.

### Swei Fu Notes.

Being one of your subscribers who is greatly desirous of seeing our little paper prosper I send along a little news which I hope will interest your readers.

After spending a fortnight at I Chang trying to replace some of our things which we lost through the wreck of the S.S. Sui Hsiang we went back to the old custom and hired a native boat to come West. 'Tis true they are slow and sure—or pretty sure to meet with some mishap; however this time—having been wrecked the two previous times when trying to get up the river, first time almost three years ago—I was permitted to have rather a quick and enjoyable trip. We did the journey between I Chang and Chungking in nineteen and a half travelling days. Most of us who came up about that time spent the Chinese New Year in Chungking.

While there I helped to nurse Mr. Radford during his illness. It was very sad to see such a fine, noble, loving, and exceptionally strong young man sink lower and lower every day and finally leave us.

Mr. Radford and I studied together in Australia before coming to China. We students at home used to refer to him, when speaking one to another of him as "that big lump of love" and there seems no better way to express our feelings regarding him. His certainly was a given up life, wholly surrendered to God and man, and those of us who knew him best knew it best. All that knew him loved him. During our whole friendship of five or six years I never heard him speak an unkind word of anybody—a sin only too easy to fall into. Every memory of him is sweet; one mourns his loss every day. May the Lord teach us the lessons He has for us to learn in calling one of the youngest and best from us so early.

I have been home at Swei Fu just twelve days now and am



pleased to be able to say I found the place just as it was left, the report that it had been rioted proved incorrect. There was certainly much serious "yao yen" during the second 8th. month and not only talk but several times men came in our front yuen tsī and asked our gate-keeper where we were as they intended to kill us. These men had large knives stuck in their girdles outside their gowns where they could be plainly seen.

Right through this serious time the members met every Wed. and Sat. evening as usual and also the Sabbath services were conducted as usual. Praise God everything now seems settled down and we go in and out amongst the people as usual.

Our out-station at Tsī Liu Chin suffered during the crisis; our rented premises were pulled down and everything stolen. Besides our Tang suffering and the Evangelist having to run, five of our members or enquirers owning houses or shops had them pulled to the ground and their goods stolen. The Officials up there seemed to have settled up the matter very quickly and with very little trouble. They paid about Tls. 1,800 to our Evangelist at Sweī Fu who paid it to whom it belonged. I believe the money was paid a month after the riot.

Dr. Corlies of the A.B.M.U. is with me in the city holding the fort here for the present, waiting I believe till Mr Upcraft comes along. Doubtless he will write you concerning their work.

We held our usual monthly united service of the two churches last Sunday when a sermon was preached on "What I do thou knowest not now but thou shalt know hereafter". Praise God all things mysterious will be made as clear as the day when we get to the glory land.

E. J. FARRENT.

### Lu Cheo Notes.

I arrived in Chungking Dec. 26th., having journeyed up alone from Ichang. It was amusing to hear the greeting "Mr. James the first to go and the first to return." And at dinner (with Chinese friends) the first day to be asked which was best, my example in leaving or my example in returning. After a lengthy stay the Consul permitted me to go on to Lu Cheo and here I arrived on Jan. 19th.



I came without any one of our people having the least suspicion of our being other than in Hankow, and thus finding all things quiet with the doors open and our three schools in attendance, made it the happier. Without question it has been a great strain upon the Christians. I was away exactly twenty-nine weeks during which time Lord's day meetings and schools have continued much as before, but street chapel work has been stopped and nothing outside done. It is a comfort to find our little company of twenty-three baptized believers holding on their way; though Satan has not by any means been idle. One dear fellow is under discipline for opium growing and another for lying and deceit. Others too had committed themselves to acts of weakness; one confessed to spreading a stall on Lord's day several times; another in a time of provocation went so far as to curse his enemy. Just now all is well and we thank God for His gracious care over all.

Among the enquirers we were less fortunate. One had used a false card in the Opium Revenue dept. Another in a street trouble claimed himself to be our helper. Another had gone back to opium smoking.

Possibly this is good, it has shown us who are sincere in their desire to follow the Lord. Just now numbers from all directions are coming to us. But while we receive and welcome all gladly we are prepared to use freely the sieve and let go all unworthy ones. Among the people there is great friendliness and our Official assures me that locally we need have no fear, though in the country around lawlessness abounds.

May great Grace rest upon us all to bring the Gospel to the people and may floods of Salvation come amongst us.

T. JAMES.

### Pao Ning Fu Notes.

I arrived here after a very pleasant overland journey on Feb'y. 6th, being accompanied by Rev. W. Kitley of C. M. S. who was on his way to Mien Cheo.

All along the road the people were most friendly and we scarcely heard a word the whole of the journey. Needless to say we had a warm welcome from the Christians at Ch'u Hsien

and Yin San and a most enthusiastic reception by the Church here. We found very much reason to praise God in that the Christians have been able to regularly meet on Sundays for worship, in all the Stations in this district.

In our country out-stations soon after our departure in August last, a considerable amount of persecution sprang up, and in one place, Pe Miao Chiang, the chapel which was built last year was burned to the ground. The Officials have however, paid over to us the cost of the building; and at the time the persecution arose, they took most active steps to put it down, and in a way, showed a willingness to protect the native Christians.

Since our return the district has been wonderfully free from "yao yen", and the people on the whole have shewn themselves most friendly. Our great trouble now, is lack of rain, and unless it falls heavily, I fear we must have a famine this year, as already we have had two bad years, and rice is more than double its price. I would ask the prayers of all your readers, that it may please God to arrest the famine, as a good years harvest will do so much towards keeping the people quiet, but a bad year may give rise to much trouble.

At the beginning of this month two or three thousand soldiers passed through here on their way from Yün Nan to Hsi Ngan. They seemed rather hazy as to the ultimate object of their journey, but said they were going out to fight the foreigner. We felt heartily sorry for them, going up into a district where from all accounts, food is scarcely procurable at any price. Many of them deserted here and run away; but otherwise they were perfectly orderly.

One has rejoiced to see how some of the Christians have most markedly grown in grace. They have during these months learned to value prayer and the study of God's word, in a way they never knew before. One of the helpers said to me, "I never knew till you all left, what it was to shed tears whilst in prayer but after you had gone when we met together for prayer there was scarcely one who was not in tears."

Another lesson he said they had learned was that, of the duty of sympathy with the Pastor. He said, "we used sometimes to criticise the action of the Pastor, but now we have borne the burden ourselves; we can never do so again but must strive to help him all we can. Of course the rejoicing is not unmixed

with sorrow over one or two who have either fallen into sin, or else denied their Lord; but thank God these are very few.

W. H. ALDIS.

## ANNUAL MEETING OF THE West China Religious Tract Society.

*(Held at Rev. S. Lewis's, Chungking, 16th. April 1901.)*

Present twenty-eight Missionaries, representing many stations in West China.

Rev. S. LEWIS, the President, in the Chair.

Mr. R. J. DAVIDSON, Friends' Mission, Chungking, opened the Meeting by reading the sixty-first chapter of Isaiah, and by prayer.

The Secretary then read the Annual Report for 1900. It recorded a very good circulation during the first half of the year, and much activity in printing literature, to keep the Depot supplied. The circulation of 1900 had already exceeded that of the whole of 1899, when, in July, owing to the outbreaks in various parts of China, the work of the Society was brought to a stand-still, and the latter part of the year was passed in suspended animation. The Stock was left at the Depot in Chungking, and is unharmed; but the Minute Book, Account Books, and Depot Records, which had been conveyed to Shanghai were lost on the return journey in the S. S. *Sai Hwang*.

The Statement of Accounts, owing to the losses mentioned, was only an approximate one. It showed a Balance in hand, at the beginning of the year, of T.s. 615, which however is likely soon to be largely reduced by expenses in connection with the new Depot, and purchase and printing of books which are required at once.

Rev. S. LEWIS, M. E. M. Chungking, the President, moved the adoption of the Report and Statement of Accounts. He alluded to the healthy growth of the Society, continued in spite of the sad interruptions of the past year. The sale of Christian Literature, he said, was no longer a novelty in West China. Many people know the Tracts, and consequently there is by no means as large a circulation now as in past years. Yet still the Tracts are doing valuable work, in districts where Missionaries have not yet settled. By the clear statement of the Truth, they are undermining the foundations of idolatry, and they make plain to Chinese who are willing to accept light, and who think that this Christian Religion is pure and clean and uplifting. Wherever Missionaries come in contact with the heathens in itineration, in dispensaries, in schools, in chapels, the Tracts should be brought to the notice of the people. He feared these tracts are not sufficiently known to

Missionaries, and recommended young missionaries to study them, especially the series issued by Dr. John. They should be pressed, too, upon the notice of our Native Christians. As little theological treatises, concise statements of the facts of the Gospel, they would help many Christians to a more definite comprehension than they have now, of the religion they profess.

Rev. J. W. WILSON, L. M. S. Chungking, expressed thankfulness that we are permitted to meet in Chungking at this time; eight months ago the prospects of this Society were far from hopeful. He rejoices that the Society still evinces a vigorous vitality. He called attention to the Financial needs of the Society, pointing out that though the Balance in hand is considerable, it will soon melt away; and urged members continually to bear in mind their duty towards the Society in this respect. He suggested that the Tract Society would do well to co-operate with the Diffusion Society (S. D. K.) by keeping and offering for sale these of their publications which are of a specially Christian character. The ignorance of Christian doctrine which we sometimes meet with among our Church Members, might be remedied by putting such publications as those of our Society into the hands of enquirers and members. He would advocate a more stringent examination of Christian knowledge than is at present customary, of candidates for admission to the churches. In conclusion he referred to the good circulation in the early part of the year, as a cause for encouragement with regard to our future work.

The Resolution was unanimously carried.

Rev. SAMUEL POLLARD, B. C. M. Chao T'ong, Yunnan, confessed to having been ignorant until now, as to the work carried on by the Society; but said he could trust where he could not trace. He urged that the Tract Society should not depend on second-hand work. There is a demand for new publications and it is the duty of West China Missionaries and their Tract Society to meet this demand. He said the Society could not succeed as it should, if it depended solely on the support of Missionaries, whose incomes are not large, and we ought to appeal earnestly to friends at home to help us.

These books were published for the benefit of the Chinese, and they ought to pay nearly, — in many cases quite, — the whole cost of publication. He moved the second Resolution:—"That this meeting, while warmly thanking all who have aided the Society in the past, urges all West China Missionaries to unite in supporting it by every means in their power."

Mr. J. VALE, C. I. M. of Cheng tu, seconded the Resolution. He said thanks were due to all who had helped, either by money contributions, by supplying literature, or allowing literature to be copied for publication, or by serving the Society in official positions. Though we have no glowing account of great work accomplished in the past year to cheer us, and encourage us all to help, yet it is clear that the opportunities for work of this sort in the future will be greater than ever before. He urged attention, not to the matter only, but also to the style and binding of publications. An attractive binding will often sell a book, whose contents, however excellent would not, without the inviting exterior, be sufficient to recommend it to purchasers.

Mr. H. H. CURTIS, C. I. M. of Chao Chia, Yunnan, said he was a great believer in scattering tracts far and wide. He added two instances of the value of tracts in leading to conversion. A Mohammedan, eight or ten years



ago, purchased a copy of the Gospel of Mark, and having read it desired other books to explain it. His desire for Christian literature grew and increased. He purchased books from Hankow and Shanghai, and everywhere he could procure them, and shows to those who visit him a large pile of Christian Literature. He can speak about and explain the Gospel most wonderfully, and is a truly converted man. The second case was that of a Magistrate of Hsien rank, in Yunnan, who by means of a cash Tract, was brought into association with the Missionaries, and eventually he was converted. The Tract had come into his possession, but before he read it, in his enmity to Foreign things, he burned it. But desire sprang up in his mind to discover what was in the paper that he had destroyed; he procured another tract and read it. This led to further enquiries about the Doctrine, and intercourse with the Missionaries, and eventually he was converted.

Gospels are much more likely to be sold with Tracts than without them. He thought that slips stating the important Truths of Christianity would be very useful, especially for distribution on Sundays, when Tracts cannot be sold. He emphasized also the need for new Tracts.

Mr. R. J. DAVIDSON, F. F. M. A. of Chungking, quoted the opinion of Mr. Timothy Richard, that Missionaries should feel it a duty to devote a portion of their time to the production Christian Literature.

The Resolution was carried unanimously.

The Officers and Committee were elected by ballot, the names chosen being as follows:—

President.

Rev. S. LEWIS.

Sec. & Treas.

L. WIGHAM

Deputy Secretary.

H. C. KIMSAY.

Committee: Rev. W. WILSON, R. J. DAVIDSON, Dr. H. PARRY, Dr. R. WOLFENDALE.

### A Word Firmly Spoken

The following appeared in the April number of the "Student Movement" magazine, from the pen of Miss. E. A. Coombs (Somerville College Oxford), who was martyred at Tai Yuen Fu in June 1900, which we venture to reprint, believing it will find an echo in the hearts of our readers:

The optimistic sunny temperament is almost a necessity of the Christian missionary, for health's sake, for the work's sake, for fellow workers' sake. "Make Thy chosen people joyful," is a petition you may offer for your missionary friends knowing it to be one of their great needs.

I think we, perhaps, learn to make much of our little encouragements and little of our many discouragements. Is that



what Home Mission workers find? A need to hope the best, believe the best, see the best? A need of great patience with all men and with one's self? A practical thanksgiving to our long, long suffering God?

I find more and that *entourage* affects one's personal happiness less and less. Happiness is dependant on an inner state, which is at its best sometimes when the outward is most untoward.

Chinese or Kafirs, it is the humanity rather than the race itself which appeals, and my firm belief that we foreigners here have something to give these people which is really needed by them, and which possessing, we owe to them as a debt. That the majority may be unaware of the need, only touches the question in so far as it makes the debt-paying the more imperative. I am my brother's keeper.

I cannot impart salvation, but humanly speaking I can be used to largely determine what each one thinks of Christ, and I do long that each one of them shall come to be well pleased with Him.

What should we do without prayer? As well say, what without Christ? and the answer would be "Give up." But with him—hope; and with prayer,—strength and joy and courage and patient continuance.

God is very, very good to me out here, and I do enjoy my lot. The difficulties are greater and harder than I ever anticipated; but then the compensations I never conceived of either. Who could? Tell them to come and try!

After all, it is not death which to us is sad, for it is God's present way for us into life; and we dare not say suffering is wholly sad either,—those of us who know some of the blessed things that have been taught by suffering.

There is a hard time ahead for some of us; but oh-how good God is!

It is not surprising that sometimes our glasses are a bit dusty, and we don't see *couleurs de rose*. But there are colours of the dawn of promise to be seen nevertheless, and their promise shall and *will* be gloriously fulfilled in the right time.

## West China Religious Tract Society.

As will be seen by the Report of the Annual Meeting, the Society is at work as usual, in spite of the troubles of last year, and the consequent dispersion of Missionaries. The Annual Report has been sent to the printers, and Members may expect to receive it in due course. The secretary, however, has two difficulties, and appeals to the members to excuse and to help him. The List of Members disappeared with the "Sui Hsiang", and the names of those who joined the Society since January 1900 have had to be supplied from memory, and a few inquiries that have been possible. Will all Members who joined in 1900, since the date mentioned, please send their names to the undersigned, so that the list may be completed? Also will some Members who promised Annual Subscriptions in 1900 please let me know their names, and the amount of their Subscription? By doing so they will relieve the second difficulty.

Members now in the Home Countries have a great opportunity, which it is to be hoped they will not neglect, of interesting friends in the Society, and inducing them to become Subscribers.

LEONARD WIGHAM.

Secretary and Treasurer.

### Birth.

At Shanghai, 17th. April, the wife of G. Cecil Smith, C. I. M. of a daughter, named Frances Cecil.

### Marriage.

At Shanghai, 19th. March, J. Herbert Rhodes, to Miss. Emily Boston, both of C. I. M.

### Deaths.

At Chungking, February 16th. Mr. Thomas O. Radford, C. I. M. Ta Chien Lu, at L. M. S. Chungking, of typhoid fever. Aged 26 years.

On the way to Pao Ning, 26th. March, Miss. A. D. Wheeler. C. I. M. of peritonitis.

At Chungking April 19th. Arnold Henry, son of L. and C. N. Wigham, of F. F. M. A. Aged one year.



## **Outlines of Geography**

### **地理撮要**

**This book is still for sale, and can be obtained of**  
**L. WIGHAM, *Friends' Mission, Chungking;***  
**who will also be glad to supply specimen copies free to those**  
**who have not already received them.**

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**All communications respecting**

## **Advertisements**

**IN**

**"The West China Missionary News"**

**SHOULD BE MADE DIRECT TO**

**The Business Manager**

**China Inland Mission, Chungking.**

# THE WEST CHINA MISSIONARY NEWS

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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PUBLISHED AT  
CHUNGKING, WEST CHINA.



# WEST CHINA MISSIONARY NEWS.

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# The West China

## Missionary News

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Vol. II JULY—AUGUST 1901. Nos. 7 and 8

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### Editorial.

#### THE LATEST FROM THE BRITISH CONSUL.

"The undersigned is now prepared to grant passports for the interior to lady missionaries. E. C. Wilton. Acting Consul. Dated Chungking 12th. July 1901."

This is the first and most important item which we can bring before our readers, and we gladly make use of our pages also to scatter the glad tidings abroad, so that Missionaries thinking of returning may see that we were not wrong in the opinion expressed in our last issue, that the Consul's temporary restrictions need have no deterrent influence on their plans.

As we go to press, some of the lady Missionaries, who had resigned themselves to patiently waiting in Chungking during the heat, in the hope that the door would be opened again in the autumn, are, in consequence of this removal of all restriction, now travelling overland to their stations, in very trying circumstances, while most whose stations require a long up-river journey have deemed it advisable still to wait until cooler weather sets in.

#### A DOUBLE NUMBER AND A REASON WHY.

Once more we have to ask our readers to be satisfied with a double number, as regards dates, but not, we are sorry to say,

as regards contributions. It is with the greatest difficulty that the Editor has scraped together enough to make a very poor show, even for one month. Sub-editors are still scattered; many stations still have no missionaries back in residence; and where Sub-editors are away on furlough, it is difficult to get reappointments made. We feel bound once more to say that the "News" is the voice of the missionaries of the three Western Provinces, and that it can only be successfully so, by the missionaries themselves taking such a personal interest in its production, as shall insure, both from sub-editors and from individual workers, reports of work, or papers on any subject useful and interesting to fellow-missionaries, as shall make our paper a true record of missionary progress, and a channel for the interchange of thoughts on any subjects that affect our work and life in this land.

We now ask Missionaries as they return to the various stations to refer to our list of Sub-editors printed in this number, as it was last year, and to make needful corrections and additions. If any Sub-editor is not in West China now, please appoint another; if any station has had none yet appointed, please make a suitable nomination, as soon as possible; and report all appointments to the Editor.

#### THE FUTURE AND ITS NEED.

While there still seems no hope of anything but the most tardy attempts at political settlement in the country, records during the past month give token of much encouragement to Missionary enterprise in various parts of China; whether we look at Dr. Griffith John's long report of the opening of Hunan, as it appeared in the *North China Daily News* and elsewhere, or at the considerate and fair remarks that have appeared in support of the Missionary, in contradistinction to the opposition and disrespect which have been his portion in public papers and amongst public non-missionary circles.

Coming nearer home we also find the same thing, while in one sense missionary enterprise in whatever department it be undertaken, seems to claim more and more of our *very best* in spiritual and intellectual ability, we also see the scope for such work widening on every hand, and now, in the lull which always succeeds a storm, we have the door opening wider, and even

officials making suggestions which aim at friendly arrangements for the suitable restrictions of those who may try to use the name of the Church for wrong purposes.

The already opened Mission Stations in our three Western Provinces seem all too slowly being reoccupied; the labourers still are "*very few*", and the harvest is "*great*"; we ought to pray the Lord of the Harvest to send forth more labourers. It is good to know that already some Societies are preparing to send out reinforcements this autumn; what we would urge is the fact that *every Missionary Society* is still *under-manned* for the work that lies ready to hand, and that a serious responsibility rests upon the Home Churches, and upon individuals whom God is calling to supply the need. We cannot say how long the opportunity may last, but we all know that now we have a really open door, and that many are willing to listen to the preaching of the word. Missionaries are often condemned for over-working themselves; no one knows better than the Missionary himself how it does *not* pay to over-work,—at least pays all too literally in a very unsatisfactory way; yet the remedy often lies, not so much in the worker, whose work, if in a healthy state, ought to expand and grow, but in the addition of more workers, who can meet the growing needs.

In the Missionary Conference of 1899 the Training of Native Helpers had some attention, we would like very much to see advance made on those lines; but we are also convinced that the Christian Church in these Western Provinces is still too much in its infancy to be expected to produce at present any great number of experienced, ripe Christian men and women who can, without the leading-strings of the Missionary, become leaders of their own people. God hasten the day when the *Foreign* missionary is no longer needed in West China, because of the strong and flourishing Native Church abounding with its Pauls and Timothys; but one way in which God will bring about this desire will surely be in first sending for the present necessity a greater number of missionaries from across the seas, who, filled with His Spirit, and on fire with the message of His life-giving love to the dying, shall lay the foundations, as those already sent forth are endeavouring to do, for the future developments so much desired.



### Pao Ning District Notes.

In company with Messrs George H. Williams and C. B. Hannah, your sub-editor pro tem. for these parts, left I Chang by small boat on January 24th last, the first party for the District having left some days earlier. We made an excellent passage to Wan Hsien, arriving on February 2nd. It was a happy circumstance that we found ourselves, on the only Sunday spent on the river, moored alongside the boat occupied by Mr. L. Wigham and family; and further, that on a subsequent afternoon we overtook the craft chartered by Rev. Spencer Lewis and Mr. Johansson. On both these occasions the tedium of the journey was agreeably broken by fellowship with our cordial friends.

On Feb. 5th. we left Wan Hsien overland via Liang San to Shu Ting, into which city we walked quietly on February 9th. At only one place during this journey of five stages—a very crowded market between Liang San and Shu Ting—were we hoisted in walking through.

The little Shu Ting church was delighted to see us, as we to meet them, and we spent the Chinese New Year with them. At this city, the day of the Missionarie's departure last year had witnessed an incipient riot at Dr. Wilson's house, soon after the Doctor had left the city. It had been promptly quelled however, by the Mandarin, who made good the damage which the premises had sustained. Since that time no disturbance had taken place.

On February 25th. we again took the road, arriving after a very quiet journey of five stages, at Pa cheo. Here also, as at Shu Ting and elsewhere, a freedom from evil rumours directed against the Church had obtained, from the beginning of last 9th moon. The women and other Church members had last year pledged themselves to the definite and continuous prayer that the Lord would manifest His presence with them in the absence of Foreign Teachers, by adding ten souls to the Church; and it was gratifying to note that already several fresh-comers were regarded by them as genuine enquirers. Great poverty existed in Pa cheo, owing to the current high price of provisions.

Mr. Geo. H. Williams left us for Pao Ning on March 4th. to join Rev. W. H. Aldis, who was alone there. Mr. C. B. Hannah and self left on the 7th and spent Sunday the 10th with the Christians at the Pao Ning out-station of Tang Ts'ing Pa, reaching



Pao Ning all well on the 11th. Here a letter from I Chang, just to hand, altered our original plan of proceeding at once to Swun Chin, and turned our faces in the direction of Ying San and K'u Hsien to assist Bishop Cassel's party, shortly to be expected overland. Some very happy days were spent in fellowship with the earnest group of honest christians in Yin San, whilst waiting further news of the Bishop's movements; and then the news of Miss A. Wheeler's sudden illness, (and en route the sad news of her decease) hastened us to Liang San to render all possible aid. Leaving all that was mortal of our departed sister on a quiet hillside some eight li from the city, committed to the ground in sure and certain hope of a glorious resurrection when Jesus comes, we proceeded as escort to a section of the Bishop's party, again to Pao Ning.

Thence, after a brief rest, Mr. C. B. Hannah and self made our way to Swun Chin where, on the 18th April we were met by some of our few Christians at distances of from a few to twenty-five li from the city. Proceeding quietly to the Fu Yin T'ang we found all our private rooms as we had left them last year, save for the accumulations of dust and cobwebs through eight months' absence.

Official seals being removed, the dust soon yielded to the activities of willing hands, and we settled in, thankful to feel that at last, after thirty-three overland stages since reaching Wan Hsien in February, we had found something of an abiding place. The Literary Examinations (Fu) were in progress when we arrived, and as we write now more than a month later, the Military Examinations are drawing to a close. As has happened before at some Examination times in this city, the officials have placed a guard upon our premises for our greater safety, so that our evangelistic work is restricted for the present; but we trust shortly now to resume our preaching work, and shall value a continued interest in the prayers of your readers.

WALTER JENNINGS.

### Lu Cheo Notes.

I write but a brief line giving parts of the testimonies which were given at the evening service yesterday. They come as a fitting climax to what we esteem as a very crowded hopeful month

of seed sowing. It was the best testimony meeting ever yet held here, in two ways.

1. The wide-spread field it covered.
2. The distinct promise of early fruit gathering.

LIN, B. A. in prayer thanked God for the years of faithful patient toil; and also prayed God bless the absent workers; and earnestly pleaded that God would greatly increase the harvesters.

CHEN. His was a word full of praise, that in the places he had visited there was an absence of suspicion and reviling. At the city of Ho Chiang numbers discussed the Gospel while a few gathered nightly for worship. Amongst the latter was a Buddhist priest a scholar. (B. A.) Then later at a town five miles from here where he spent three days, quite a number professed interest.

LIN, spoke for the city Chiang Ngan and our street chapel there. He too was assured that God's time for blessing had come. Mrs. Kwei, who had been visiting among the women in our out-station of La ch'i, testified that the family Lin were sincere in their attachment to the Saviour. This was because of the Lord's healing their son whose mind was deranged. This too had been the means of stirring up many to enquire. In our Chapel there it was usual to see it well crowded.

FONG, since leaving me at Yün Nin had visited Lin Wei, Mei Chiao Pa and some eight other towns. He spoke first of God's care in all our journeying on every hand robberies and even some murders, and yet we saw no evil. He visited the men at Mei Chiao Pa who last-year professed interest. With some their zeal continued, but most had turned back on account of the threatenings which abounded. At Pan Ch'ao, where we have enquirers, in one family he witnessed the idols being torn down. At another town he met an old man who manifested a desire for the truth.

Hsi, spoke of Jün Nin where the Lord had seemingly prepared the people for our coming. Numbers came to the inn, and vast crowds assembled wherever we preached. From house to house great numbers of books were sold. Then of those interested four names were received by us.

It was my privilege in closing, to remark generally on the attitude of the people towards us, and note particularly the desire for instruction of many in every place.

Truly "the harvest is great and the labourers are few". Just now too, the popular feeling is favourable to us, in contrast with the Roman Catholics, who, throughout this district are well hated; and if half the reports of them are true it is not surprising they are so detested. We would value prayer that God would greatly bless us with the Spirit's fulness of power, and give a quickened conscience to these enquiring ones. We would value prayer too that early we may secure settlements for native workers in these cities.

T. JAMES.

## Pao Ning Fu Notes.

### MAY

I am glad to be able to report that our work in this district has been going on continuously during the past weeks without any hindrances, and the whole district continues quiet and free from "yao yen".

On April 4th we welcomed Bishop Cassels and party back to Pao Ning. The welcome was one of mingled joy and sorrow; joy, that they had been allowed to return to their work; sorrow, that one of their party (Miss Wheeler) was not with them.

Most of your readers will have heard that our sister entered into her rest at Liang San Hsien, on the road from Wan Hsien here, after only a few days illness. Others are better fitted than the writer of these lines to speak of her devoted service in Pao Ning. Now she rests from her labours and her works do follow her. Very many of the girls from our school and others to whom she lovingly told the word of life, will be amongst the sheaves she will have to lay at the Master's feet. We take up the words of our Church liturgy and say, "We bless thy Holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace to follow their good example".

During April the Bishop paid a short visit to Hsin Tien Tsi, and was rejoiced to find the work there in a very satisfactory condition.

On April 22nd we welcomed Mr. Easton of Han Chung, and a party for the North, including Mr. and Mrs. Martin, Mr. Harding, and Mr. A. Trüdinger. They have now gone North-wards to Han Chung, except Mr. and Mrs. Martin, who are staying for a

time at Hsin Tien Tsi.

We still stand in need of heavy rains as the rice fields are mostly dry. The wheat and other liang si is fairly good in some parts; but without some heavy rains, we shall have a year of great scarcity.

We are also looking for showers of refreshing in our Churches; a reviving from the Holy Spirit in our midst.

We sometimes hear "rumours of wars" from the streets and also rather conflicting reports as to the Emperor's movements; but it is a joy to be able to steadily continue our work of preaching and teaching, and so help to hasten the time when our Lord shall come, and make wars to cease to the ends of the earth.

We need workers very badly, many stations are absolutely without foreign workers.

The writer had an interesting conversation the other day with a Kū ren, from Dr. Martin's Pekin University, who fled with the court to Hsi Ngan. He confirmed many of the reports we had previously heard about the death of Yü Hsien and others.

He spoke in very strong terms of the atrocious conduct of Tung Fu Hsiang and his troops, and said that things were much improved since he and his men had left for Kan Sū.

May I ask the continued prayers of your readers for, (1st.) rain, (2nd.) that the way may be opened soon for all the workers to resume their work in the various stations. (3rd.) for the conversion of some few of the literary class who are showing an interest in the gospel.

W. H. ALDIS.

## JUNE.

We are sorry that another month has passed and still finds us with the same number of workers, as we had much hoped that we should have had some re-inforcements up. Doubtless the Consul is acting wisely in declining to allow ladies to come up here just at present, though the district is absolutely quiet and free from "yao yen." I have just returned from a visit to one of our country out-stations, Pe Miao Ch'ang. The terribly dry state of the country is a truly distressing sight. For the first ninety li along the road, there is not a single field of rice planted, and practically no hope of any being planted. A little further on perhaps there might have been say five fields under water. As the public granaries are by no means well stocked with rice, the prospects



of the poor are very dark indeed.

We are about to rebuild the Chapel at Pe Mao Chiang, which was burned down by a mob last year, while we were at the coast. The official promptly made the necessary compensation, and has been fairly active in assisting us to make arrangements for the rebuilding.

One is impressed with the many openings for work which are presenting themselves; would that we had more workers to enter the open doors.

There is a more real enquiry amongst the literary class, after the truth, and the writer has just commenced a class during the week, to which only Scholars are invited.

A fair number of apparently sincere enquirers have gathered together. We have heard of the safe arrival of Messrs Easton, Trüdinger, Hall and Harding at Hanchung. They report that all is quiet up there and the harvest prospects much better than they are here.

Mr. and Mrs J. B. Martin are staying at Hsin Tien Tsī and taking up the work there for a time.

Bishop Cassels is having a gathering of the of Native Catechists of the diocese next week for a series of special classes, which we trust may be a blessing.

Again asking a continual interest in the prayers of your readers.

W. H. ALDIS.

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### A Visit To Chentu.

Mr. Hutson and I spent a pleasant ten days on the road between Chungking and Ch'entu, arriving May 2nd. The people along the way were indifferent, sometimes sullen; only once or twice was any unfriendliness shown, by calling after us.

Ch'entu streets were as quiet as I ever saw them, except that once or twice there was a half smothered ejaculation or so which sounded like "beat" or "kill". These were too indistinct and uncertain to be taken notice of.

It was a great pleasure to find our houses, hospital, church, and other buildings in precisely the same condition as when we left in July of last year. I thought surely thieves must have been in



somewhere, but when I fitted the key into the front door, and it swung back on its hinges, breaking the magistrate's seal in the act, and disclosing everything exactly as on the night we left, I could not but feel heartily grateful to the power which had from whatever motive, taken such extraordinary care of the Canadian Methodist property. Later, I learned that the M. E. Mission, and the C. I. Mission had fared equally well.

During my stay of nearly three weeks in the capital, I had frequent meetings with our Christians, and was very much pleased indeed to find such healthy spiritual life. I came away praising God for such evidence of His care over our members and probationers.

Mr. Hutson and I left Ch'entu by boat May 21st. The river had already risen considerably, but the dam five li below Chung Sin Ch'ang was still closed. Above and below there were probably three hundred boats in waiting. But the magistrate's card in the hands of our three braves, was the magic wand which caused the big beams that blocked the opening, to be quickly hauled aside, and we glided through, to be followed by as many other boats as could manage to crowd along after us before darkness set in. We reached Chungking May 27th.

I little thought while in Ch'entu in May, meeting almost daily with our little body of Christians, a faithful few who had passed safely through more than nine months of solitary trial and difficulty, I did not even dream that in the very next month of June they could be so overcome of temptation as late trustworthy communications indicate. It is the same old story, that of meddling with lawsuits, which alas is now all too common from nearly all parts of China! We all need a large measure of grace and wisdom from Him who giveth to all men liberally, that we may deal aright with these sad cases.

O. L. KILBORN.

### Missionaries and Lawsuits.

For some months past, a subject of general conversation amongst missionaries working in Ch'entu, has been, how best to deal with a class of unworthy persons who come about us, for the purpose of gaining help—directly or indirectly

in lawsuits. This class of enquirers has been a source of much trouble to the missionary and of great danger to the converts; some of whom have yielded to the temptation of money offered and have brought upon themselves much trouble and sorrow.

It was thought that this trouble not being confined to the Ch'entu district only, it might be wise to consult with the missionaries working in Chungking also, and gain their sympathy and help. The first step taken was to bring the matter before experienced brethren, in order to get their support should a public meeting be thought necessary.

During the time occupied in this process, a message was received from Ch'entu containing a draft copy of a proclamation to be issued by the Foreign Office, dealing with this very subject. A reply being urgently requested, the matter was made public at a Thursday night meeting, and it was resolved unanimously that each mission should select a representative to meet with the Ch'entu representatives on July 16th. to discuss the text of this proclamation. On the day named above the following brethren met at Mr. R. J. Davidson's, to consider the subject thoroughly:—Rev. S. Lewis, M. E. M. Messrs R. J. Davidson L. Wigham, F. F. M. A. Dr. Kilborn, C. M. M. Dr. Wolfendale, L. M. S. J. Vale, C I. M.

Mr. Lewis was elected Chairman and J Vale Secretary. A full discussion of the text was gone into, additions made, and alterations suggested. The Secretary was asked to report the result of the meeting to the Foreign Office.

A second meeting to accept the Secretary's report to the Foreign Office was held after the usual Thursday evening meeting on July 18th. The British Consul having requested to see a copy of the draft proclamation, the Secretary forwarded the same to him on Friday, and received the following reply. "I am strongly of opinion that the proclamation if issued, should include a portion of the Imperial Edict of June 13th. 1891, beginning, 'religions of the West have for their object etc.' to the end. Otherwise, the proclamation—with which I agree generally—will be used as a handle for religious persecution.

This side of the subject was considered at the meeting held on July 15th and special notice taken of it in the Secretary's letter to the Foreign Office, but seeing the strong opinion expressed by the Consul on the subject, we thought it wise to consult again

before sending our letter to Ch'entu. A meeting was arranged for July 25th, after which the letter will be forwarded to the officials of the Foreign Office.

When we get the reply from the Foreign Office we hope to send a copy to the "*News*" in order that all friends in the West may see for themselves. In the meantime this short notice may satisfy some of our brethren, that the subject has not been altogether neglected.

J. VALE.

Sec. of Committee.

### Chungking Notes.

June and July have been remarkable for cool weather, due, in all probability, to the amount of rain that has fallen recently. In the middle of July the rivers rose to a great height, and so rapid was the stream in the little River that, for some days, crossing between Chungking and Kiangpe was exceedingly hazardous.

Local crops are reported to be in an excellent condition.

We learn that Mr. A. J. Little is now in Ch'entu having gone over-land to that city from Wan Hsien.

The new house belonging to the C. I. M. is approaching completion, and it is hoped that Dr. and Mrs. Parry and family may be able to take up residence in it early in October.

The following friends are on the hills enjoying bungalow life:— Mr. and Mrs. Ryrie and family are in Mr. Hancock's house. Dr. and Mrs. Smith and family are in the Commissioner's house. Dr. and Mrs. Ewan, Miss Dr. Henry, Miss Knight, Mrs. Kilborn M. D. and family are in the F. F. M. A. School house. Mr. and Mrs. Grainger, Mrs. Platt, and Miss Bush are in Mr. Murray's house. Also Miss Livingstone. Mr. and Mrs. C. G. Lewis, Mr. and Mrs. Olsen, Misses Allibone, Turner, Tucker, and Booth, are in the C. I. M. bungalow. Misses Manning, Brackbill, Brimstin and Forrest, are in Mr. Manly's house. Mr. and Mrs. Hyslop, Mrs. Owen Stevenson, Mrs. Moses, and Mr. and Mrs. Wilson are in the L. M. S. quarters. Mrs. Curpow and children, and Mrs. MacCartney and children, with Dr. Hall, are in the former American Consul's building.

We are sorry to have to announce the illness of Mrs. Hyslop

who, however, is reported to be improving daily. Mr. Curnow was also very ill at Swei ling Hsien, but before Dr. Hall could reach him, the crisis had been happily passed.

A boy was born to Mr. and Mrs. C. G. Lewis on the hills on July 11th. Ten days or more ago, the Acting British Consul granted permission to ladies to proceed to their stations in the interior if they so wished. A few days later, however, it was made known that unless the ladies who wished to proceed could be escorted by gentlemen they would not be permitted to go forward. In order to meet this new condition attached to the original permission, Mr. Ramsay undertook to escort the C. M. S. ladies to Mien cheo, while the British Consulate Constable, Mr. Noble has been told off to escort Mrs. Clarke & Rosie, and Mrs. J. Adam to K'wei Cheo; and Mrs. Rhodes, and Mrs. Harding leave for Yuinnan to-day. Mrs. Pollard and family, and Miss Bush do not intend to proceed to Chao tung earlier than Sept. News from Mr. Pollard in reference to his reception by the natives and his work at Chao-tung is of the most satisfactory kind. The services of Mr. Groves of H. M.'s Board of works have been requisitioned for Corea, and he will probably be compelled to leave the new Consulate buildings in an unfinished condition to take up his new appointment.

A sale of Mr. G. F. Smither's furniture etc., at the former U. S. Consulate took place yesterday. As previously announced the Consulate has been abolished.

Dr. Parry is expected back from Kia-ting early next month.

A large party of Missionaries for the F. F. M. A. and also for the M. E. M. are expected to arrive here early next winter. The L. M. S. Directorate also hopes to strengthen its local staff of workers, and not before more help is needed! Mr. and Mrs. James Murray are also expected to leave Scotland for China early in September.

With reference to the political outlook, the following quotation from the article of a competent writer may be of interest to those who do not always see the daily papers:—

"The return of the Court to Peking and of the probability or otherwise of the establishment of law and order after its return, is not hard to predict provided no outside influences disturb the present factors. The Court will return to Peking as soon as foreign troops have cleared out of Peking, or are outnumbered



manifold by Chinese soldiers, As to future law and order, I have not learned from anyone that there is one iota of change in the spirit of the government. The haste to settle up claims of native Christians in the interior is avowed to be mainly in order to get the foreign Powers to withdraw their troops speedily from Peking with no regret for what has been done. The unwillingness to punish the Boxer leaders and the excuses which they give to foreigners of their inability to capture them, and the constant appointment of anti-foreign mandarins are ample corroboration of the spirit remaining the same." The importance of the above paragraph need not be pointed out.

The majority of the foreign troops have been already removed by the Powers, and it is also said that the exact amount of indemnity to be paid, and the manner of its collection, have been agreed upon. So far good, but it is not the less patent to every observer that the delays and differences on this very question of indemnity have been both exasperating and dangerous. The inexcusable loitering which has marked the negotiations will remain an incredible reproach to the superior and Christian civilisations which came to China some twelve or fifteen months ago to set "the Chinese right"!

We hear of nothing but quiet over Western China, and we are glad to believe that nothing of importance has transpired lately to make the continuance of peace in our district less probable.

J. W. W.

### The Friends' Mission.

Members of the Friends' Mission in Chungking have received word from their Home Board, that passages have already been taken for the reinforcements expected in the coming winter, as under:—

Per North German Lloyd S. S. due in Shanghai about 17th October.

Leaving Southampton on September 9th E. B. & M. Vardon and children, B. H. & F. E. Jackson and child. Leaving Genoa on 17th. September W. Henry Davidson M. R. C. S. L. R. C. P. Mira L. Cumber, Elsie M. Hunt, Laura Morris.

Leaving Genoa on the 20th October I. & L. E. Mason and



children, Alfred Davidson due by the same line in Shanghai about 28th November.

The same Mission has sustained a sad and unexpected loss in the sudden death of the Secretary, Mr. Watson Grace, just after his return to England, from a visit to the Mission in Syria.

M. J. D.

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### A Helpful Thought.

EVERY contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing. So, walking on earth, we may be in heaven; the ill-tempers of others, the slights and rudenesses of the world, ill-health, the daily accidents with which God has mercifully strewn our paths, instead of ruffling or disturbing our peace, may cause His peace to be shed abroad in our hearts abundantly.

E. B. PUSEY.

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### Births.

At Pao Ning, 19th. May, the wife of Bishop Cassels, of a daughter, who was named Ethelinda Margaret.

At Chungking, 12th. July, the wife of Mr. Charles G. Lewis, C. I. M. of a Son who was named Joseph Carl.



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# THE WEST CHINA MISSIONARY NEWS

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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PUBLISHED AT  
CHUNGKING, WEST CHINA.





# The West China

## Missionary News

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Vol. III

SEPTEMBER 1901.

No. 9

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### The Diversity Of Operations On The Mission Field.

What a wonderful work in its diversity and its complexity is that of the Christian missionary in China! We are told that our Lord went about teaching, preaching, and healing. Yet for long long years the Christian church recognized practically only the one method of carrying the Gospel to the heathen, that of preaching. Slowly, but surely, has educational work forced itself forward as a legitimate and successful missionary method. Last of all, we have come to recognize medical work also; and so we too teach, preach, and heal!

Out of these three main divisions of our work have grown many subdivisions, and for the sake of economy of time and money, and of efficiency in work done, a most natural division of labor has resulted. For instance, all three classes of missionaries must have books in Chinese, scriptures, tracts, text-books, and other books. Hence among the older workers are those who are qualified by knowledge of the language and by experience, for translation work, and for making books in Chinese. It is right and proper that these should devote their time largely or wholly to such literary work. Others again must give themselves up to the management of the printing-press, whence these books are

sent forth to the different mission stations, societies, and missionaries for distribution.

The work of the teacher is very varied. He or she, as the case may be, carries on day schools, probably at least one for boys and one for girls. Here much Christian instruction is combined with the ordinary Chinese teaching. But the necessity for closer contact, and therefore a better opportunity for moral and Christian training of the pupils, soon leads to the opening of the boarding school. Boarding schools for girls are usually in charge of the women of the mission, while those for boys naturally fall to the men. In most boarding schools, geography, mathematics, English, and other branches of western learning are taught. Industrial training is often coupled with that from books: boys are taught trades, and girls all sorts of needle-work. And all are taught and led if possible to become genuine Christians.

Another form of work, that of the orphanage, usually falls to the lot of the women missionaries. Little scraps of female humanity are gathered in from the gutter where they have been thrown to die, and in the orphanage are carefully nursed and trained through childhood and youth to Christian womanhood.

The pastor has his Sunday preaching services in the church, usually morning and evening, besides the Sunday school in the afternoon. Through the week there are prayer-meetings, class-meetings for enquirers and probationers; Sunday school teachers' meetings, besides street-chapel services several evenings or afternoons of the week.

The pastor's chief care is over the life and conduct of his members, to see that they be built up in the faith, each and every one. A very important duty, and one that cannot be neglected, is the teaching and training of native helpers, that, as new churches are formed in the surrounding district, there may be men ready to take charge of them.

Then again, there is the preacher missionary to whom is assigned the work of an itinerant evangelist. He visits villages, towns, and cities, usually in definite order and at stated times. He preaches to the heathen everywhere, on the street or in the market-place, or in the temple court. With the aid of his assistants, he sells large numbers of tracts and scripture portions, often entering into conversation to explain what he has just sold.

In the inn where he stays at night, he frequently meets with interested and interesting visitors, and has many an opportunity to press home the sacred truth which makes men free indeed. The work of the itinerant is preeminently that of the seed-sower. Whereas that of the pastor is above all else, that of teaching and training the converts.

The medical missionary, if he is properly equipped, has both dispensary and hospital, and ample funds for carrying on his work. Moreover it is no discredit to him if such funds are largely or even wholly contributed by Chinese patients and friends. The hospital ever aims at the very highest quality of medical and surgical work, but at the same time, keeps always prominent its character as a missionary hospital, where Christ is both lived and preached. He is faithfully preached in both dispensary and wards, by the printed page systematically distributed, as also by constant preaching and teaching.

There are other forms of work frequently carried on by the united missionary community, *e. g.* that of the anti-foot-binding societies, who aim to create a strong sentiment against the horrid custom of foot-crushing. The tract societies, whose object is to provide a supply of good Christian literature for the provinces.

And now a Mendicant Mission is proposed, to save the beggars.

Wide open doors of usefulness meet us at every turn. Surely this is a field suited for the exercise of the most diverse talents. "The harvest truly is plenteous, but the labourers are few. Pray ye!"

K.

The second number of the *News* printed in Chungking was, we are glad to say, out of the Printers' hands and delivered in Chungking on the 31st. July; we hope all subscribers are duly in receipt of their copies.

Notice of any change of address should in every case be sent as promptly as possible to the Publisher in Chungking. It will be considerate to give addresses for abroad in the shortest words available.

We desire to print, from time to time, a complete list of the name and address of each West China Missionary. For this

purpose will Sub-editors, and individual missionaries where there is no resident Sub-editor, kindly forward the needful particulars to the Editor, Chungking, at the earliest possible date.

### Notes of a Trip to M. E. Stations.

I had made the round of our stations during the month of March, after an interval of nine months in which much history had been made, being accompanied on the journey up by Mr. Johanson and a part of the way by Mr. Torrance of the C. I. M. Again in early May I had visited three points recently opened in the district of Pisan. This time I planned to visit those new stations on my way up or down. I started June 3rd at 5. P. M. and reached the top of a mountain 50 "li" away by 11 P. M. where I partook of a midnight repast.

My entrance into Pisan was with unexpected attention from the magistrate. On my first visit to the village of Patang in his district a few weeks before there had been a good-sized, but well-behaved crowd, to listen to the preaching. The day after I left, the gentry of the district put in a charge before the magistrate against the innkeeper who gave his place for the meetings, of having "gathered a crowd to the injury of the public" and the magistrate had ordered the innkeeper to move out of the place. Of course this was really an attack on me and the work I was doing, for if any one had "gathered a crowd to the injury of the public" evidently I was the one. If a man were compelled to move out because he had opened his place for the preaching of the gospel no one could be found to do the same elsewhere. The avowed purpose of the gentry was to prevent us establishing ourselves there, and of course elsewhere in the district. At this point many would say that we ought to have meekly folded our tents and silently stolen away, and so we would if we cared no more for these people than our critics. But God had purposes of good for these people and we were to be His interpreters. I at once complained to the taotai at Chungking that the action of the Pisan magistrate was contrary to the treaties. I also wrote to the magistrate and said that if one in his position violated the treaties in this manner, what might not the people be expected



to do. The young man, who had never held similar office before had probably never seen the treaties. Knowing that I had complained of him before the taotai, he became alarmed lest he should lose his place, and turned square about, asking pardon and promising good behavior in the future, which promise he has kept.

To return to the account of my journey. Not to do things by halves, the magistrate had sent out a small military official with ten soldiers to meet me several miles away and escort me into the city. On my arrival I found a crowd of people in the new place which the believers with their own money had rented, repaired and furnished. Not every thing had been done as I would have done it, but they had suited themselves and I refrained from criticism, adding my subscription to theirs for the purchase of more benches. The latest word I have is, that this the second place they have worshipped in is already too small for the number who meet on Sunday. After preaching awhile to the crowd packed in like herrings I took dinner with a lot of believers. The magistrate sent over some cooked food, but as I could not dispose of two dinners I declined with thanks. Learning that I intended calling on him he sent his own chair with soldiers, returning the call shortly after.

Toward night we had another meeting, at which a few probationers were received out of a large number of inquirers. In the evening I took dinner with the magistrate and two of the gentry. Before dinner three or four of the gentry came in and voluntarily confessed their wrong in having taken part in the Patang accusation. Of course I told them if the charge were dropped nothing more need be said about it. A journey of 80 "li" the next day brought me to Ma Fang Chiao, 150, "li" from Chungking and on the main road to Ch'entu, still in the Pisan jurisdiction. Here a school had been started and services were held in a room back from the street, which the believers had rented. It was interesting to learn that the wife of one of the probationers had lived before her marriage near the C. I. M. Chungking, and had received not a little instruction from Miss Ramsay and others.

From here to Lweichiang, three and a half stages, we have no work started, but we hope that this long gap will soon lessen. Our rented place had been given up last year by an ex-native

preacher and we had failed to obtain another. We received our first probationer this trip. This time we are indebted to the Friends' Mission, though they may not be aware of it. The young man had been several years in a silk and satin shop in Chungking, and used to occasionally hear preaching at their chapel. In our chapels at Chungking we are sowing beside many waters. Probationer Pen has since voluntarily accompanied the old preacher on a tour to villages where inquirers live.

On Monday I reached Tsicheo, accompanied by Mr. Johanson who had met me at Lweichiang. This was our first station on this road and opened four years ago. A year ago we had to dismiss our preacher there for bad practices at the yamen and the work had had a set back. For several months they were without a preacher. The present preacher is a former school boy who has the making of an excellent preacher if he keeps near the Lord. Of those received on probation here, two had been dropped three months before. Tsicheo is quite literary and the day school had gone over 50, till rumors reduced the attendance. The preacher has been spending a good deal of his time in the school, especially with Mathematics and Christian books. He gave me an order for 10 sets of Arithmetics. We are hoping to have a missionary family there next year. While there we succeeded in renting a place large enough for residence of a foreign family. When it became known there was an attempt to get rid of us by buying the place, but we had prevented that by making an agreement for five years. Our preacher was level-headed and held the owner to his agreement, and has moved over and taken possession.

When Mr. Johanson arrived at Tsicheo on his way down he found the place much stirred up over the stories of kidnapping. He was insulted on the streets and a date was fixed to attack our place. In every direction people were beating and often murdering alleged kidnappers, though it was not clear that any children had been stolen, and the magistrate was doing nothing to check them. Indeed he had put two men to death himself with scant thrift. Mr. Johanson insisted on a proclamation, and got one from the magistrate, saying that he had examined into the matter and found that the foreigners had nothing to do with the child stealing. One man had testified to having seen the iron stove in

which the foreigners roasted the children ~~for eating~~. Not less than a score or two; (some said more than one hundred people, most if not all innocent,) were murdered in the Tsicheo district alone in a few weeks. It reminds one of the unreasoning craze about witches which once prevailed in America. A mere accusation was usually sufficient. The accused were killed first and examination made afterwards. A medicine seller was robbed and beaten because his baskets were long-shaped, and why should they be long-shaped unless they were for carrying children. Another man at the north gate of Tsicheo gave some sweetmeats to a child, and this was such proof positive of his guilty intentions that he was at once beaten to death. Another just across the river from Tsicheo was treated as a kidnapper and badly beaten because he was leading along his little nephew. They brought three or four dead bodies to the magistrate in one day. The story went about that even though they killed the kidnappers the foreigners could bring them to life again by the application of sticking plasters. To prevent this they cut the bodies to pieces in some cases, and were even said to have eaten them, though this is doubtful.

A further journey of 80 "li" brought us to Tien Ku Chiao, where we have a chapel which will hold 150 people, built with the gift of a friend at home, supplemented by the gifts of the Christians. It is in the country several "li" away from a village. We were led to open work there through several of the community having become members with the C. I. M. and C. M. S. Missions, though these have not been the moral support that might have been expected. The people are poorer and more ignorant than in the cities, but also simpler. We have not had a preacher stationed there till this year, and the work is more promising. We had no school, but the preacher has himself gathered and taught a school of 27 pupils, teaching only Christian studies.

Another 80 "li" brought us to Yang Hsien, where we had our first baptisms after two years preaching of the gospel. The kidnapping rumors had reached here and there were cries of "beat" and "kill" as we rode through the streets. However we had no trouble and had packed crowds at the services. An interesting incident was the handing in of a paper with the names of 70 or 80 inquirers, 15 or 20 of whom attended the meetings. Of course we told them we could not accept them in this wholesale fashion. A suspicious fact was that many of them were from the yamen. However, we will

preach the gospel to them and hope for some grains of wheat from their midst.

A hundred "li" more to Chiencheo, which has been opened for three years with out very large results. A widow here, whose brothers were trying to force her into matrimony so that they might have her property, offered to present us with a large farm and extensive buildings, but I did not consider it expedient to accept. At prayers Sunday morning occurred something amusing. The preacher asked what offering Cain made unto the Lord, and a probationer replied, "His only son Isaac".

We were in Ch'entu nearly a week, holding meetings every night, as is our custom while visiting all the stations. Our work there has not made much progress during the last two years, but there seems to be a better class of inquirers coming about now. Mr. Johanson is alone at our place there when not away visiting country stations. Mr. Torrance is also alone at the C. I. M. and these two make up the Protestant community in Ch'entu at present. There were some rumors about, but the people did not seem to take them seriously, and not being a newspaper correspondent I will not take them seriously either.

We came home via Tungchuan, the distance from Ch'entu being 315 "li" and over a road which I had not travelled before for over a decade. There was no Protestant work along the road then and there is none now. I received a very hearty welcome at Tungchuan from the preacher, and was given a very greasy feast by a former pupil in Mr. Cady's school at Ch'entu. I learned here of the promising outlook and the considerable number of inquirers at the stations of the Friends Mission. I am here reminded of a still further indebtedness to this Mission. One of the probationers received at Ch'entu had been a kind of an eclectic in denominational matters. He began learning of the truth seven or eight years ago at the Friends' Mission at Chungking, and had been a year or two at Chungba, and ends by becoming a probationer with us at Ch'entu. I am bound to say though that he seems not to have made very great use of his opportunities. He first said that he had been a believer at the Friends' Mission, but had not been baptized! yet.

A journey of less than a day and a half down river brought us to Sweiling, where Mr. Curnow is working alone for a time. There has been little growth here, but a good number of additions this



time, and good promise of more. The same might be said of Hocheo. There was not a probationer to be received for the quarter, but a large number of inquirers, since greatly increased. Our last station was Batang, back in the Pisan district. They have never had more than occasional visits here and show the lack of instruction. Getting back to Chungking Saturday morning we had love feast and communion, with reception of members and probationers the next day.

Since my return there have been letters from all the stations and all report large numbers of inquirers. The indications are that we are at the beginning of a great movement. Of course the motives of many are not what we could wish, but if only a fraction prove sincere we shall have much to be thankful for. It is to be noted that the inquirers are much above what we have been accustomed to in intelligence, and that they are studying the truth. We have sent away several loads of books to our stations (in response to orders) since arriving home. May we not hope and pray that the Holy Spirit will use the word to convict and convert many?

SPENCER LEWIS.

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### Advisory Board.

The arrival of the new printing press from London some three months ago must have given rise to general satisfaction in the west. Already two issues, of the *News* not counting the present one, have been printed on the machine, and the excellence of the work accomplished on it by Mr. A. W. Davidson and his very juvenile staff of compositors is beyond praise. Many thanks are due to Mr. Davidson for so freely giving of his time and strength to the work of superintending, and even participating personally in the manual part of the task which at any time could not be light but must in this hot weather be extremely bothersome if not positively irritating! But as Mencius has somewhere said; "it isn't for reward that we follow virtue, nor is it for worldly honours that we pursue the paths of knowledge". All the same, honours *do* come to the worthy, and we are sure that Mr. Davidson will not be forgotten in the esteem, and respect, and personal gratitude, of those who have to thank him for making the *News*



so much more readable.

The Publication Committee, is responsible for the collection of all promised Press subscriptions, and in behalf of the Advisory Board is delegated to refund those generous advances on the part of the F. F. M. A. which made the purchase of the machine possible last year, a financial statement will doubtless be forthcoming ere long. It promises to be an interesting document when it does see the light.

Now that missionaries are permitted to return to their spheres of work, may the undersigned respectfully solicit a second edition of maps of the different Mission spheres so that the Advisory Board may know districts in which different Societies are labouring? The Secretary regrets to have to make this request, but the wreck of the ill-fated *Sui-shiang* will be sufficient explanation and excuse. If prospective map-makers would kindly make their maps as large and as distinct as possible, they would thereby confer a favour which would be much appreciated.

Will missionaries please remember that the native certificate of church membership sanctioned for use in west China by the Advisory Board may still be obtained from the Secretary at the rate of three cash each. It is hoped that every responsible missionary will do his utmost to introduce these certificates amongst his members.

Nothing is yet fixed with reference to the holding of a general Advisory Board meeting in Ch'entu or elsewhere this year, although recent occurrences in the province urgently point to the need for such a consultative gathering, that is to say if the west China Advisory Board is to be anything more than a delusive and altogether visionary name!

J. WALLACE WILSON.  
Sec.

August 21st. 1901.

### Ch'entu and District Revisited.

You ask for some news as to the state of affairs in the Ch'entu district, I therefore send you the following items:-

Mr. Torrance being the first to arrive in the district after the troubles of last year, I shall first quote from his letter and then

give my own experiences. Mr. Torrance writes, Chi-entu April 24th. "I arrived here on march the 14th. The natives did not know of my coming, and it was a welcome surprise that morning when I walked in. Each one vied with the other in shewing their joy over my return. The converts had all stood firm and loyal to their profession, and now they are less liable to fall away than before. When I saw how much God had helped them, and was satisfied on their account, I naturally began to think of the out-stations.

"On March 26th I took boat down to P'en San and arrived there the following morning. The friends had heard of my coming and were eagerly awaiting my arrival. On the Sabbath I had a splendid day with the converts; here also not one had left. I could not but thank God and tell them how full my heart was of joy over their steadfastness.

"The next week and following Sabbath was spent at Mie cheo. All here stood well, with the exception of one or two. One of them was a woman whose husband was a heathen, and you can imagine how difficult it must have been for her. Our stay here lasted ten days, and we were greatly gratified concerning the work.

"At Tan lin the place we next visited things were vastly different."

As to the real state of things at Tan lin Mr Torrance's visit could scarcely be reported fully, in fact I shall refrain from saying anything about this station till my next visit, when I hope to give a full report of affairs there, suffice it to say now that some twenty-five families were rioted last year quite a few of which have gone back to idolatry, and from one cause or another, we shall possibly loose some thirty or more members, but as I have allowed them till September to come back or not I do not feel justified in saying more just now.

I have only to add that I visited all our out-stations except K'iong Cheo in May last and found things very much as usual. At P'en San I believe they did not miss one Sabbath day's worship, but at Mei Cheo they were obliged to close for a few weeks, and at Tan lin the chapel was sealed up by the magistrate for perhaps two months or more.

We have much to be thankful for that in three of our stations we had magistrates who were pro foreign, and two especially very friendly personally. For the encouragement of those who give

so much time to the preparation of literature, I may say that the friendliness of these magistrates is largely owing to the reading of literature prepared at Shanghai and read by these men. Apart from Tan lin the work in these other stations has not suffered, so far as we were able to judge, when we visited the stations.

J. VALE.

### Chia Ting Notes.

I arrived at Chiating in April; Mr. Toyne had visited the stations in March, and was then on a journey. The Christians and neighbours gave us a warm welcome. They all seemed glad to see us back. The Christians had very little trouble beyond threats. One evangelist was to have had his tongue cut out if he did not cease preaching.

The fact that one of the chapels was struck by lightning last summer, was remembered by some for awhile and they would shout "Yie Su ngai ni Lwei Sen ta ni (Jesus loves you but the thunder God beats you!) But that is now quite forgotten, and the people everywhere are just as friendly as ever.

I took several journeys and could not help being struck with the willingness of the people to visit us in the inns,—I mean the better class of folks—and the spirit of enquiry among them. Of course there are still many who look on us as good friends, in case of a lawsuit, and we will have to be careful. They have been getting lessons from our helpers at most stations last winter.

I had to deal with one helper who had exceeded his commission at the Yamen. He said he had always been a friend of the oppressed and of those in difficulty in the yamen, and that all the native-helpers did so, according to their ability. Those who did not help in lawsuits, lacked either ability or opportunity. I did not trouble to contradict him, as my own opinion was not so much different. But I had to tell him to find employment outside the mission.

I am glad to say that in spite of some draw-backs, I found encouragement everywhere I went.

BEN. RIRIE.

### A Mendicant Mission: Suggestion And Appeal.

What can we do for beggars? How can we influence them towards a higher life? It is beyond conception how many of these "waifs and strays" of China there are all over the Empire! And every one knows how they beg from door to door wrapped up in a single piece of sack-cloth for dress, their own earthen-ware pot for head-covering, and a coat of dirt, (hard, thick, and putrid,) for boots.

But I am told these scums of Chinese Society can read, and I am persuaded that every one of them has a soul! How can the missionaries of West China reach them? Can each as he or she, goes back to Ch'entu, Chiating, Sweifu, Yuinnan, Kweicheo next autumn, not be revolving a well-thought-out scheme to lay before the Mission as a whole for the establishment of a *mendicant mission*?

Please let me at once disclaim, any originality of thought or action re this subject for it has been before us here in Chungking more than once, and each time I believe as the result of a stirring address at our usual Thursday evening (English) prayer meeting. The title of this short paper is not even my own.

More than two years ago we in Chungking put our heads together to help our beggars. After much discussion, one of our doctors declared he would serve on any Committee having for its purpose their social and physical relief, and said he would be willing (if a scheme could be worked) to raise a *beggars ward* close beside his own already full hospital, to be for their exclusive use, and serve as one part of the whole. This was splendid! Then some one else said there were free soup kitchens, alms-houses, and work-houses too in China, and in Chungking, why not try to work on these Chinese lines? The Committee appointed got all the information it could from the officials and people. Others suggested that men should be employed wearing a uniform,—distinct and easily recognizable—and should go about the streets at night, and ambulance off any or all deserving cases to a central night refuge, where they would get a bowl of rice, beef tea, and a bed free. And others discouraged any idea at all, probably on the ground of financial results, and having already work enough to do for Chinese within



their own every-day sphere. I should say that these men in uniform would be perfectly free to go anywhere, the officials of the city having been first consulted, and the scheme approved by them. Their lanterns would of course bear them witness, "mendicants' home" in large Chinese characters.

The Committee met just once more: no actual head came out of the discussions.

Just lately we have been again roused: this time one does not like the subject to end in *mere talk*. One gentleman who has been in China seventeen years, tells me he has worked successfully in two cities a mission like this, and in a third it has been successful through his directions. Of course medical men will treat any beggar free, and feel it is duty (or pleasure) to do so: we doctors would never willingly close our dispensary doors against *any*, but this is relief of physical suffering only. Why not recognize the *moral* claim they have on us all? One has again and again heard of an opium refuge being started by a lonely missionary away from centres of civilization, with a request for a "few hints" about remedies, and a few of such remedies—with full directions as to use and dose—to be sent on.

Now in order to start a beggars' refuge all one needs is already on the spot, viz:— good rice, thirty or forty changes of clothing a barber, a tea-shop and library combined, with a capable and trustworthy man to look after it; a set of numbered bamboo slips to be returned as beggars go in and out; a Christian or two drafted out of general Native Church (this could be done by rotation) to keep inmates alive to Gospel truth; three or four Chinese chess boards, foreign pictures. And all can be started at once. All the medicines one needs is a bath of good warm water, and a bottle of brandy in case of accidents. Thus then, a mendicant mission might be made the integral part of regular mission work, which should compass:—*Clerical*, preaching to the heathen, care of native church, settlement of native disputes. *Medical*, hospital and dispensary, out-station ditto, training of native medical students. *Educational*, Sunday and day schools, physical drill &c. *Orphanage*, girls and boys. *Mendicant mission*, care for out-casts, fallen women, lost characters, and beggars of all ages.

If a mission can "run" such, funds necessary are sure to come to hand, and in this the Chinese themselves would assist. For



health reasons, a set of buildings necessary should have very free ventilation, and be apart from others. On the side of a main street will attract.

I have not touched on the way how these people might be taught, and preached to regularly, lovingly, and earnestly. I leave this to others. If these few lines will provoke a general interest, and be the outcome of a good correspondence in your columns, my object will be accomplished. There are many who can speak and write on this subject, having had experience. May one call for such in future numbers of the Magazine?

RD. WOLFENDALE.

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### Chungking Notes.

The weather has been intensely hot for the past four weeks. No rain has fallen for more than a month. A public fast was proclaimed by the officials, but as the Tao-tai has a relative staying with him whose birthday falls on the present date the fast is "off" for a day, and the Chinese clerk of the weather must perforce be content with an abbreviated dose of self-denial on the part of the people of Chungking!

The "*Woodcock*" has gone west under the charge of her new commander, while the Acting British Consul, and Mr. J. W. Nicolson, of Little's Hong, are on board as passengers. The gunboat will be absent for about three weeks.

The rivers are abnormally low for this season of the year.

We regret to learn that Mr. Hancock, Commissioner of Customs has met with an accident which has resulted in the breaking of his knee-cap. The majority of local missionaries are on the hills. The health of the community is good.

News has come to hand that the Rev. John Parker and Mrs. Parker formerly of Mongolia, are to come out this winter to strengthen the local staff of the London Missionary Society.

J. W. W.

Aug. 21st. 1901.

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### Chungking Book Club.

The Chungking Book Club shared the fate of other institutions in the unsettlement of the past year. The members were scattered, a portion of its possessions went down in the *Sui Hsiang*, and all current accounts were lost in the waters of the *Yangtze*. But fortunately the rules of the Club, the records of annual meetings, and Inventories of past years are in Chungking.

It is therefore proposed to call a meeting of the few remaining members, due notice of which will be given, and to invite the attendance of any who may be interested in the proceedings, to consider the present position with a view to winding up the Club, or to re-constituting it, as may seem desirable. The present Secretary is unable longer to continue his appointment, and unless there is likely to be a goodly accession of members it is not worth while to go on with the Club. These two facts should be borne in mind in view of the decision which members will be asked to make. If they can succeed in securing a number of fresh subscribers and can find another Secretary the Book Club may yet continue one of the many active interests of life in West China.

### Printing Under Difficulties.

#### A WORD TO CONTRIBUTORS.

We would like to impress upon all Sub-editors and Contributors that every article which appears in this Magazine has to pass through the hands of amateur printers, who are only now learning the English alphabet, to say nothing of the meaning of words, or of punctuation, and consequently nothing but type-writing or the **very plainest round hand** is of any use to our compositors; therefore much that comes to hand has first to be entirely re-written or typed. If contributors will do their best to minimize the work in the Printing Office, by sending *clearly written*, or typed articles, on one page of the paper only, and well punctuated, they will greatly oblige.

ED.

## **OUTLINES OF GEOGRAPHY**

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# THE WEST CHINA MISSIONARY NEWS

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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PUBLISHED AT  
CHUNGKING, WEST CHINA.



LEONARD W. ICHAM

Sec. W. C. R. T. S.

## LATEST FINDINGS

# The West China

## Missionary News

Vol. III

OCTOBER 1901.

No. 10

### "Come Over and Help Us."

As the summer heat is passing, and we once more rejoice in a larger number of Missionaries preparing to re-enter the Stations scattered over the Provinces, it is well that we should "take our bearings" and face the facts of the land that remains to be possessed. We have therefore gathered and put together some reports of the spies who have gone ahead and returned, as Joshua of old, with a truthful report of what they have seen and heard.

These facts claim the serious and prayerful consideration of every Mission in the field, and of the Boards and Churches in the Home lands. We are not led away with any flowery false idea that the Chinese in Sz Chwan, Yuinnan and Kwei Cheo are "running after the Gospel," thirsting for the Living Water, crying over their sins—let no one suggest such a thing—but we do say, in all honesty and soberness, that the Chinese in these Provinces are turning to the Protestant Missionary at the present time, in remarkable numbers, in the belief that it will benefit them to "fung Chiao"—join the Church. The following facts confirm our words; in some instances the motive is fairly readable, though not in all.

Now let us deal with these cases on their lowest level.

Admit that they come from inferior, worldly motives, and let us at once accept our responsibility on these grounds. What are we to do? Turn away, and wait for the earnest seekers after

Truth? Nay, verily, not so did our Lord Himself teach us to do. The multitudes came to Him for the loaves and the fishes, for sight and healing, and knowing they came in need of far greater blessing than they sought, He turned them not away, but preached unto them the Gospel. And His word to us now is "They need not depart, give ye them to eat;" offer them the true Bread of Life; something far better than what many of them are seeking. This then is our duty and our privilege. While admitting that the motive which has opened the door for us in so many unexpected quarters is a very poor and insufficient one, let us enter the door as God's opportunity for scattering the good seed of the Kingdom, and expect that among the many He will make manifest His power, and the promise be fulfilled, "I, if I be lifted up, will draw." Of very many now asking to be taught and to be entered as Enquirers it might be truly said, "Ye know not what ye ask." It is therefore the pressing duty of the Missions applied to, to send teachers and preachers, who shall patiently and faithfully present the Truth to them, in the convincing and converting power of the Holy Ghost. May we rise to the occasion, may great grace, strength and wisdom be given to every messenger ready to hand, and may the Home Churches see the need of multiplying the numbers of missionaries, and above all may we pray God Himself to raise up a noble army of faithful Native witnesses, and teach us how to help them to become by His grace, mighty in word and deed, that great numbers of true believers may be added to the Church in the near future.

Will our readers prayerfully note the following facts:

*Pao Ning* August 1901. "From all parts of this District scores of people are wanting to "fung Chiao"; and these mostly of the better Class. From Lan pu Hsien comes the request, signed by all the gentry of the place, that we will open a T'ang there. Their idea is largely to escape persecutions and plots of some Roman Catholics there. God has many ways of opening doors for the spread of the Truth, and may be this is one, so whilst not receiving them with open arms as believers in the Gospel, we do not altogether reject them, but seek to lead them, by prayer and instruction, into the way of life. From many other places we have similar requests."

Rev. S. Lewis. M. E. M. mentions the receipt of letters from all the Stations he has lately visited, and all report large numbers



of Enquirers; while at Yang Hsieh, when on that visit, a paper was handed to him containing the names of from seventy to eighty Enquirers. Mr Lewis also says he has had a request from Liang Shan for one thousand to be entered as Enquirers, but upon investigation he found ulterior motives at work, and from this and other causes he has not felt able to attend to that district.

Rev. J. W. Wilson, L. M. S. writes on Aug. 30th, "I have before me a list of eleven places, excluding Chungking, in which Enquirers are steadily growing, and in some of these we might, —for the opportunity is there—commence a solid work to-morrow. We see little good however in opening Stations which we cannot work."

R. J. Davidson, *Friends' Mission*, found on his visit to the Tung Ch'uan district in the early summer, that whereas there were last year some twelve or fourteen names entered as Enquirers at Yu Lung Tsen, the number had increased to one hundred. While in the District he was visited with requests that T'angs might be opened in three other places, and some one sent to teach those who want to learn the Doctrine. And in August he further received a letter with similar requests from other places. Two men also waited on him with a petition that a preaching hall might be opened at a place south of T'ai Ho Tsen.

Mr. J. R. Adam writes from Kwei Yang, July 29th. "The persecution has fixed the feet of the Heh Miao Christians firmer upon the Rock. There is a prospect of a glorious work down here, but alas the C. I. M. have no workers to send to teach the hundreds who are ready to be taught."

From Mien Cheo a member of the *Church Mission* writes:—"From one place forty li distant many men have been coming regularly to worship on Sundays, and ask for a teacher, but their apparent earnestness of desire is rather discounted on account of one man from the same place who has been coming about us having been successful in a lawsuit."

### Important Notice.

Correspondents are reminded that it is absolutely necessary in supplying copy; either to type it or to write it in the clearest round hand; and to use one side of the paper only.

## Persecution of The Black Miao In Kwei Cheo.

We have just returned from the K'ai Li and P'ang Hai districts, and it may interest readers of the *News* to know ~~some~~ details of the troubles of last year.

First then I will mention some things which led up to the so-called "rebellion," and then give some details of the persecution and slaughter that beset the Black Miao Christians. The regions along the boundries of Tan Chiang and Ch'in Pun districts were greatly disturbed by rice stealers from the sixth and seventh moons of last year. These rice robberies were allowed to go on practically unchecked. During the seventh moon there was wild talk about killing Christians, and about our having fled, and all that had happened to us. A man named Li Hsioh Kao,—who at one time had attended the services at P'ang Hai, and who about a year before the time of these troubles had been dismissed and rebuked, and forbidden to come near our place on account of his evil conduct in Yamen matters,—with about half a hundred others, declared that the Yie Su religion was no good, and went and joined the Roman Catholics. The story goes that out of all the names he enrolled for the Romanists he enriched himself not a little.

When the wild talk about killing all Christians was at its worst, this man Li killed an ox and called on his followers to partake, and numbers of other bad people joined. Li said that if they were going to be killed they might as well kill. It would seem that numbers of the rice stealers joined these so-called "Religious people" (Chiao Min). They hit upon the very day when some of the army officials were away at a neighbouring station holding a brother officer's birthday feast, on 23rd day of the 8th moon. On that day, or rather after the fourth watch of the night, Li Hsioh Kao, with some one hundred and forty followers, and no doubt aided by bad people of the town itself, looted and set fire to the big market town of K'ai Li. In the turmoil and fight a Tu si or First Captain and a Corporal were killed; and the civil Magistrate was wounded; numbers of the people were either killed or burnt to death, and most of the houses were burnt down. At daylight the robbers—less twenty-nine of their number killed in the fray—hurried away from K'ai Li, taking their booty.



with them. On their way they stopped at Sang Lang. In the upper village are all Miao, and in the lower are Chinese. The robbers forced themselves upon the people of both villages, made them cook rice for them and threatened to kill them should they refuse. Both Chinese and Miao alike gave them food. The robbers then made their way to Tai kong river, crossing the river they made straight for the high wooded hill known as the Lui Kong San. Later they were surrounded by Imperial troops on these same hills, and scores and scores of them were put to death. Li was taken alive and brought to K'ai Li and after making his confession was beheaded. They say that he wrote his confession, the officials giving him time to do it.

The Governor sent a Deputy with us, who made an independent investigation, but his findings are practically the same as ours, that no Protestant Christians were mixed up with Li Hsioh Kao in his looting and burning of K'ai Li town.

Some days after the burning of the town the Ch'in Pun magistrate found everything peaceful and quiet in the K'ai Li district. One of his secretaries told us that all of a sudden the place became greatly excited, and all the cries were against the Christians. We traced this to the head men who all seemed very bitter and relentless in their hatred and persecution of the Christians in their several districts. These headmen sent word to all the villages where Christians were to be found that all must come and answer to their names, "ticn min." The Christians of Sang Lang did this no less than five times; first, before the District Magistrate, second, before the Chen Tai, and third before the Intendent of Circuit, all at K'ai Li. When the last official removed his head quarters to P'ai loh, 50 li south, the Sang Lang Christians were sent for again by the headmen. They are thirty-six families in all. A man from each family went. This time one of the leading Christians named Wang chin t'ing was detained and taken into K'ai Li, the remaining thirty-five men were sent home. A day or two after, another call came, from the headmen, that the Christians must go into K'ai Li to answer to their names. Again these poor persecuted ones meekly marched off into the town. Days before this they had their homes looted of everything—grain, farming implements, and household utensils. On this occasion as soon as they reached the Intendent's presence eight of their number were set apart and

seven of them beheaded right away; no trial or any enquiry! The eighth a young man of twenty-two years, quietly walked away, and since then has not been heard of. He saw what was coming, and in a most wonderful way, (i. e. in its simplicity) escaped. The other men were all elderly men, some of them over sixty; others fifty or so."

These nine men were the first to come and join us. I may add too that these same men dug the hole for Mr. Fleming's grave.

Little did I think then that these dear men would meet with such a horrible end. The other twenty-seven had joined us later, and so were not looked upon as leaders. They witnessed the sad end of their fellow Christians.

The very next day after the murder of the seven, the headmen brought a teacher with pen ink, and paper, who wrote out a form of recantation, and then made all the thirty-six families pay Tls. 4 each family, as recantation fee. "Teacher" they said to me "they said we recanted,—fan chiao—but we in our hearts did no such thing. It was only the money they wanted."

Now in some twenty odd villages the same thing has happened. First the running to and fro, answering the name call, both at P'ai Li and K'ai Li. The first of any village to join us, the head of the family where the foreigner lodged, and the head of the house where the Christians gathered for local meetings were all detained, and the others sent home. A great many of them had their grain stolen and their homes looted; and all of them were fined. The rich had to pay as high as Tls. 200 or 100, or a few tens, and in one village the fine was as low as one tael per family. But that same village paid the Yamen underlings 25,000 cash, one thousand cash for each family.

In all thirty-four Christians were put to death, and hundreds of them fined. All worship meetings were stopped; and in some villages the Christians were not allowed to speak the one to the other.

These bereaved and persecuted people of God are more determined and fixed in their purpose than ever to serve God. There is not one of the grown up sons of those faithful martyrs but who wants to follow the Lord Jesus: The persecution has fixed the feet of these Black Miao Christians firmer upon the Rock. There is a prospect of a glorious work down there; but

alas! the C. I. M. have no workers to send to teach the hundreds who are ready to be taught, Matt. 9. 36-38.

We personally visited nearly all the twenty villages, and our going proved to be a time of much cheer to these suffering ones.

Wang Chin T'ing and some others—one of them a blind man, in whose house the meetings were held—were dreadfully tortured.

Wang Chin T'ing was kept four or five days without any food, and was put through all manner of torture in order to extract a confession. The Yamen people have a supposed confession. When Wang was brought before the Intendent he could not kneel for very weakness. The grandee ordered tea and food to be given him. This dear old man could sing eight hymns. "Come every soul by sin oppressed" taught by Mr. Waters was a great favourite of his. His eldest son saw him a day or two before his death. The old man was ill and said they had broken his ribs, and even should they set him free it would be no good. He exhorted his son with many good words to serve God and to do his duty, and spoke of his trust in the Lord Jesus. On a certain market day his son when on the market at K'ai Li heard that some Christians were being taken out for beheading. He ran and was in time to see his dear old father led out. He could not get near to speak to him and was much afraid lest they should recognize him and kill him too. Poor lad, he wept as he related his father's sufferings.

JAS. R. ADAM.

### Kwei Cheo Notes.

Before going to Pang Hai I made a flying visit to Ngan Shuen, and spent ten days there, one of them being the Lord's Day.

Thank God I found the Church in a healthy condition. The Boys' and Girls' School has been opened by the natives. The attendance much smaller than last year. Some of the Chinese Enquirers had fallen away, but were beginning to attend the Services again. The Out-stations had been well looked after. My heart was greatly refreshed to find things so flourishing.

About the New Year's time an old man had a remarkable dream. He dreamt that he was going into the Chapel, and was astonished to find the place just full of rubbish and dirt, with

thorns and briars growing up. In turning over a rubbish heap he saw two or three seeming corpses, but on touching them he found they still had a little life.

The two native helpers explained this dream in a very practical way to the whole Church, and with the result that a spirit of repentance fell upon some, and things that were not right were put away.

The work of grace has really begun in some of the Hwa Miao west of Kwei Yang, and a few have asked for baptism.

On that one Sunday I took part in five services in Chinese in the city and Miao service in the country chapel.

This is glorious work, thank God for the near harvest!

J. R. ADAM.

KWEI YANG, 28th. July 1901.

### The Demand For Bibles'

With our hurried flight last year our Societies work one might think came to a stand still, but such was not the case. At least three of my colporteurs offered to work while I was away, I explained to them the danger they would run and that I could take no responsibility in any measure whatever, and that I could pay them neither salary nor any travelling expenses, but that if they took some Bibles and portions and sold them in the neighbourhood they might have the proceeds of such sales as compensation for their trouble, to this they agreed. So that during the time I was in the north there was about 200 books of different kinds including a number of Bibles and portions and N. Test. sold in and around Chungking.

When I returned on May 20th. I found all my men at work under the superintendence of the Rev. Mr. Lewis of the M. E. M. I must say that I took the men over from Mr. Lewis expecting very little to be done for some time and did not care much about sending the men on the road.

As I had brought up with me a very large stock of scriptures of all kinds at very cheap prices, I had work enough for the first few days getting them put in order and when I saw them on the shelves I knew they were the finest stock that any Bible Society's



agent had brought to the west, and as I stood, admiring them a Chinese friend said, ah! that stock of books will be "nan ti mai" (difficult to sell) it was the echo of what was passing in my own mind; however time has shown that we were both mistaken, gradually orders came in, and during June our sales from the depot amounted to 32 Bibles and 207 N. Test. This was thought to be good, but in July we totalled up at no less than 265 Bibles and 1046 New Test, sold and also a number of grants of N. Test. were sent out to different places. During August our sales have kept up very well, our total being 141 Bibles and 1033 N. Test. also 7905 old and N. Test portions.

About the middle of June I sent out two colporteurs on a trip going to Pao-Ning Fu and returning by Mien-Cheo & Ch'entu during the journey they sold books value 25132 cash and their expenses amounted to 19323 cash, leaving a balance to the good of 5809 cash, while the outcome of the journey brought in orders for nearly \$35 in which case they have more than paid their salary and expenses during the month and a half they were on the journey. This is the first time colporteurs of our society have done so since I came to the West.

The greatest demand for scriptures comes from the districts worked by the M.E. & F.F.M.A. Missions, and they have been the chief purchasers of these beautiful books, which our society has been able through a donation from Mr. Sturges U. S. A. to sell at such a cheap price. I hope to leave on a journey early in September, going first to Mien-Cheo and other stations of the C. M. S., afterwards, I hope to visit Ch'entu and all the M. E. M. stations and if time will allow extending my journey to the C.M.M. and A.B.M.U. stations.

In conclusion I would ask the prayers of the readers of the "*West China News*" for a blessing upon the word that has been and will be scattered broad-cast among the people, that it may find a place in their hearts and may yet bring forth much fruit. I would also ask for your prayers for this journey that we may have blessing all the way. Might I also ask an interest in your prayers on behalf of the native colporteurs of all Bible Societies. No one knows better than the Bible Society's agent how much persecution these men have to stand and also the temptations they meet with when on the road, therefore let us help them with prayer and counsel, praying that they may stand fast in the faith, and live for God and His glory.

WILLIAM LAUGHTON.



### Advisory Board.

A special meeting of the above Board was convened in Chungking on the 2nd, inst. Present, Dr. H. Parry (in the chair), Messrs Lewis, R. J. Davidson, Kilborn, Wilson, and Pollard; with Rev. Joseph Beech and Mr. A. W. Davidson, of the Publishing Committee, associated.

The meeting was opened with prayer.

The Secretary reported that the Minute Book and Correspondence of the Board had been lost by shipwreck, and asked if it was the pleasure of the Meeting to receive the Minutes of the recent Shanghai gatherings as they appear printed in the "*News*" of Dec. 1900? This suggestion having been agreed to, the printed Minutes were read and approved.

The Secretary read a memorandum from Mr. Wm. Hyslop intimating his resignation of office on the Publishing Committee. Subsequently Mr. Wilson was appointed to fill the vacancy. Mr. Wilson consented to do so until the end of the year.

Correspondence was also read from the Field Committee of the F. F. M. A. dealing with that Mission's relationship to the new Press plant and the work of printing; also a statement from Mr. Beech dealing with the status and responsibilities of the Publishing Committee towards the Press on the one hand, and the business details connected with the "*News*", on the other. At this point Dr. Kilborn and Mr. Pollard explained to the Board that they were only present in the meeting as "invited guests" and did not wish to be understood as officially delegated to represent their Missions.

Mr. A. W. Davidson explained that his Mission objected to his taking on further duties in connection with the Press which, in his own opinion, already consumed far too much of his time. He would be glad to be freed as soon as possible from all further connection with the machine and printing work. He requested the Board to make some definite arrangement for the future housing of the press, and devise a method for meeting the current expenses of publishing the monthly periodical which he himself has hitherto defrayed.

Mr. Beech submitted a financial statement which he described as "incomplete", and also commented upon the contents of his letter previously read to the Board. After listening to these

brethren, and having carefully discussed the points raised by them, it was decided that the Secretary should reply to the Minute of the F. F. M. A. in terms of cordial appreciation of the generosity of that Mission towards the press scheme from its inception, and at the same time ask if the Mission would be willing, provided that the Board relieved it of all purely business details, to continue to house and work the press for at least another year, and longer if practicable? In the event of the F. F. M. A. Committee agreeing to enter upon some such amicable arrangement, the secretary was desired to express a hope that the arrangement made should only terminate on notice of one year being given by either side.

Further talk supervened on the question of the proposed General Meeting during the coming winter, and resulted in the Secretary being instructed to communicate with absent members on the point and obtain from them an opinion as to when and where such meeting could be most conveniently held.

The Secretary announced that owing to furlough having become possible for himself and family next spring, it would not be convenient for him personally to attend an annual Meeting of the Board if convened in Ch'entu, while in any case, it would be necessary for him to retire from the office of secretary at the end of the present year.

This being all the business before the Meeting, the Proceedings were closed by Mr. Beech pronouncing the benediction.

J. WALLACE WILSON,  
Sec.

*Sept. 4th. 1901.*

### Subscriptions to the Press.

Will those friends who kindly promised subscriptions to the Press Fund last year, and who may not yet have implemented their promises, be good enough to do so with as little delay as possible in order that the original expenses may be cleared off. The undersigned will be glad to acknowledge such gifts on their being received. Intending subscribers should communicate with Dr. H. Parry, Chungking, who will also receive gifts for this purpose, as well as payment for all copies of the "News" not yet

paid for.

*It should be noted that all subscriptions for the magazine should be paid in advance, and if subscribers would undertake in future to remember this interesting and certainly important fact, considerable inconvenience would be obviated.*

J. WALLACE WILLSON,  
Congreg. Pub. Com.

CHUNGKING:

14th. Sept. 1901.

### Visit to Chentu.

Our journey by boat to Swei Fu in company with Messrs Dymond, Strong, and Curtis was remarkable for slowness, but it was a pleasant one, affording us many opportunities for quiet and helpful fellowship.

In all our intercourse with the people whom we met at places on the way, we found friendliness and readiness for conversations, and applying for tracts with pleasantness and civility.

In all the country round Swei Fu and beyond, it was a pleasure to see every prospect of a flourishing rice harvest.

It is a great pleasure, too, to find all our Stations and dwellings uninjured, and as we left them. It is good to think of how much trouble and sorrow we have been spared in this respect.

At Lu Cheo I found Mr. James and Mr. Barham well, and full of hope for the work and the prospect of opening doors in the surrounding country.

At Swei Fu, Mr. Farrant was very glad, after some months single handed, to be joined in the work by Mr. Strong, who is staying there, pro tem.

From Swei Fu to Kai Ting I went overland, passing through scenery the beauty of which afresh impressed me. The one drawback of the overland journey at this time of year, is the delay occasioned by very frequent crossing of the river.

I found Mr. Toyne well and giving a good deal of attention to the work amongst the boys and girls in the day school and evening meetings. I found the little company of Christians there, too, holding steadily on their way, with a few exceptions.

As I bid farewell to our old Chia Ting home and "viewed the landscape o'er," I confirmed my opinion that nothing I have yet seen in the Province can surpass it for beauty, ever fresh and green and restful, and I pray that God's spiritual works there may also flourish and break forth as a "garden of the Lord."

C. I. M. 8th Aug. 1901.

H. PARRY.

### Ya Cheo.

By a popular, if not high authority, we are told that "no news" is to be construed as "good news". So far as Ya Cheo is concerned the continued absence of news abundantly confirms the sagacity of the popular aphorism. There is little to tell, but that little is good, so far as the work itself is in question. The same holds good of both Swei Fu and Chia Ting, with regard to the work of our Mission. The net results of last year's absence and uncertainty is the loss, or gain in loss, of some doubtful adherents, the failure to realize certain long cherished but rapidly maturing plans, and the deferring of hopes that have dwelt with us so long as to be something more than pilgrims in our future schemes. So far negatively.

The positive good lies in the strengthening of those things which remain, the added assurance in respect of such inquirers as have passed the ordeal manfully, and the greater dignity given to the work, once threatened, now more firmly established than before.

There has been no apparent disposition to go to the officials, no case of falling away in consequence of threatened evil,—this is the good that alone finds adequate explanation in the nearness to God to WHOM *only* belongs the glory and thanksgiving.

In the Min San district one Christian family was involved in the ruin that overtook the well-equipped Catholic Mission at Tsé lin tsên. "Failure to distinguish between the two" is the official verdict on the accident. This riot was a most leisurely affair, the happiness of the rioters prolonging itself through three days. It was on the third day that the attack was made on our people. The father was away from home, a relative who intervened to stop the rioters was wounded by a knife in the shoulder, the poor frightened mother barred the door of the inner



room, strapped one child on her back, and hid her infant in the straw, herself seeking refuge behind more of the same article.

The mob broke open the door, the mother snatched up her baby, and ran through the crowd to the more effective shelter of distance. In rioting, ability to run well counts for much on both sides. The house was injured, the contents conveyed to the public market and sold, and events simmered down to normal dullness.

In due course a "wei yuan", (the present prefect of Tung Chuan, I believe) came down to adjust the difficulties, and was approached by the injured man who received the astonishing reply from the "wei yuan", "I have been sent down here to settle the trouble with the French church, and have nothing to do with any others." Is comment needed? However the prefect of Ya Cheo settled the case on its own merits and the incident was closed.

In the Tien chuan district a horde of the perennially "hard up" invaded the district from the East and threatened the somewhat considerable Christian community in the villages of that district. The local officials (pao chen) combined with the farmers to withstand the threatened attack, whereupon the invaders drew off to the south-east for an easier job. The Christians of that district stand approved in the eyes of their fellow men, a capable defence in the time of need.

The news from the further west is of quieter times and of less apprehension. The Russian Mission has gone north again, and the question of the riot in which three Catholic stations were involved is being adjusted.

It is a relief in many ways to be back in Si Chwan, from the austere neutrality and ponderous muscularity of the Northern men, to the suaver wit of the West.

The Si Chwanese is a good deal like his weather, apt to be a trifle careless of one's comfort, and somewhat given to change, but withal a great stimulator to both fertility and prosperity.

The homogeneity of feeling, and community of interest common to the Foreign residents of the west, augur well for both Missions and Commerce in the expanding era now facing us. There is however much land to be possessed.

W.M.U.

12th. August 1901.



### Pao Ning Notes.

I fear more than a month has elapsed since I sent any "News" but the editorial reminder in the welcome "News" just to hand stirs me up to write once more.

Since my last "News" we have had a peaceful and prosperous time of work.

First I would strike a note of praise for answered prayer in the matter of the drought. In July we had several days of heavy rain which, praise God, has somewhat altered the prospects for the year. I dare not say that the prospects are good, but they are distinctly brighter.

At the end of June we had our great annual idolatrous festival in Pao ning, the *I Wen Tsu Hwei*. It has often been the time when "yao yen" had been freely circulated as the people flock into the city by thousands. This year we had splendid times of preaching to the crowds who came to the Fu Yin T'ang from morn till night. The officials too were most active and thoughtful in their efforts to keep us free from any disturbance.

The publishing of the Imperial Edict etc. is having its effect on the people here. Through all parts of this district it is the same, scores of people wanting to "fung Chaio" and these mostly of the better class. We thank God for this, because, if nothing else, it means open doors for preaching the Gospel. From Lan pu Hsien, (90 "li" from here) comes the request from the gentry of the place that we will open a T'ang there. Their idea is largely to escape persecution and plots of some Roman Catholics there. God has many ways of opening doors for the spread of His Truth, and maybe this is one, so whilst not receiving them with open arms as believers in the Gospel, we do not altogether reject them but seek to lead them by prayer and instruction into the way of life. From many other places we have similar requests, alas! that the workers are so few!

In July we had a small gathering of Enquirers in from our out-stations for a few days' instruction, and at the close seventeen were baptized and three confirmed by the Bishop. Some of these newly baptized suffered a deal of persecution last year after we left, and it was encouraging to find them thus standing firm.

The Bishop has paid a short visit to several of the Stations here, and also to Mien Cheo, and reports the district in which

he travelled as quiet, and the people quite, friendly.

There is an increasing interest in the Gospel on the part of the gentry here. I have class on Friday nights for scholars and others of that class.

Last night I could not help contrasting the attitude of this class of people this year and last year. Just a year ~~ago to-day~~ I was starting from Pao Ning in a boat for the journey to Shanghai, and as I passed down the streets to the river, it was with the consciousness that the people in many cases were sneering at us, inwardly rejoicing at our departure. Last night I sat with about thirty-five attentive literary men, Hsiu Ts'ai, Lin Sên and others facing me and listening to the Truth.

The night before I was in the Tao Tai's Yamen, and with the aid of the Magic Lantern preached the Gospel to the Tao Tai and his staff. The same day I was fifteen "li" in the country to hold a service in the house of two farmers, who in the presence of about sixty people put away their false gods. What a change in twelve months!

There is a great demand for the Hsi Hsio just now, and I do trust that we may soon hear of at least one school established in the Province by missionaries, to whom aspirants after Western Learning can be sent. The demand will be supplied somehow, and I hope the Missionaries will supply it, and thus secure another road for the entrance of His word into the enemy's country.

We are rejoicing in the prospect of welcoming much needed reinforcements this year. We hear that Rev. C. H. Parsons, Rev. W. C. and Mrs. Taylor, and possibly Dr. and Mrs. Wilson and others will be leaving for China in the autumn. We trust that nothing will in the meantime hinder their movements.

In the course of conversation with the Tao Tai he mentioned that he had just received a letter saying that it was impossible for the Emperor to leave Hsi Ngan on the day fixed, the nineteenth of seventh moon. Time will show whether this is true or not, but one is not surprised to hear it.

We would ask for the earnest prayers of your readers for our work here, and for us His workers that we may learn to ever be "Labourers together with God."

W. H. Aldis.

10th. August 1901.

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# THE WEST CHINA MISSIONARY NEWS

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in all things charity."*

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Published At

CHUNGKING, WEST CHINA.





# The West China

## Missionary News

Vol. II

JANUARY 1902.

No. I

### Editorial.

Every New Year is an Ebenezer. The mind looks back and notes the points of change, the ground for gratitude, and the promise to be gained for future hope.

In no place, perhaps, does the backward glance shew so much ground for gratitude as in the West of China.

The year has more than recovered what the former year lost. Many of the Workers are back on the Field, new ones are arriving, the Church has a standing and testimony never before known.

This leads to a survey of the needs and prospects. Indeed one might well condense the terms and so far as the West of Sz Chuan is concerned the widest prospect is a need. We are all need. The country is open to us. The people in many districts, for what end or by what impulse it is not yet easy to say, but for whatever purpose, the people are stretching out their hands to us, and this makes our need.

The need of more and capable workers is felt everywhere, and is not likely to be ever adequately met. It is essential therefore to use to the utmost the means we have. To this end cooperation is necessary in every possible case. Every hindrance that prevents this should be put aside resolutely. All small and unworthy motives leading to acts of like character must be eschewed. Each one must cultivate his part of the Field, not as being a field of itself, but as being part of the greater field in which all labour.

Careful oversight of Out Station work is growing in importance. The demand for country Evangelism is almost clamorous. To

meet such demand, not only in the first instance, but as a systematic and expanding thing, is creating a need in itself.

Taken together with the new Educational opportunity the need of the Country work creates an additional embarrassment to an undermanned missionary force.

To ignore the tendencies now to the front among Scholars of the district would be not only unwise but injurious. There is need for a carefully planned and mutually economical system of Higher Education. If we do not meet the need, it will be met by others, who will not always be "fellow helpers" in a missionary sense at all.

A paramount need is that of Trained Chinese Workers. Few amongst our present Chinese Preachers and Teachers are fitted to give the most help possible to the new classes now thronging about the otherwise tolerated missionary's home. A training in character and equipment; attention to spiritual development and mental attainment; this is a great and growing need.

Need for Literature Sacred and Secular, for Bibles, Hymn books, Text books and so on, with a reliable Newspaper, these are among the subsidiary needs that will tax our resources to the utmost.

The present demand will probably somewhat abate, hence the need that we take measures to meet it NOW with promptness and adequacy.

The prospect is one of continued need nevertheless.

Given peace and stability we may expect a great commercial expansion. The present international rivalry will entail that. Rightly considered this will be an enlarged opportunity for Christian work, as well as a larger demand on Christian resources, for our men will go away from our immediate surroundings into the large sphere thus created for them.

There is a prospect also of growing Official inadequacy, (one had almost said impotence) on the Chinese side. This phase of life will need careful handling and adjustment. The growing intimacy between official life and the interests of Mission circles, *outside the pale of Evangelical bodies* is creating a very difficult situation for all who wish to preserve the integrity of the Christian Church by non-interference with the civil functions of the country in which we live. The venality of the Chinese official combined with the aggression of certain Foreign agents, clerical and other,

is making in many places an intolerable situation.

Unless some measure be found and taken to abate this danger, one does not need to assume the prophetic mantle to see an upheaval in the very near future.

From this point of view the prospect is one of grave and widely spread danger. If some measures could be taken to stiffen Chinese Officials, and so protect the people there would be hope. The sorriest thing about it is that the people have no faith in their officials, and are therefore a prey to the worst passions of fear and distrust, and well they may be so. It behoves us therefore to keep in as close and effective touch as we possibly can. Utilize every force we have so as to supplement one another. The Kingdom of God is the paramount issue.

In prayer, in counsel, and in mutual esteem, let us address ourselves to the future, glad of every thing that helps, unawed by every thing that opposes, set yourselves to the work afresh, "knowing that your labour is not in vain in the LORD."

So I pass along to you all my New Year's message, - one of hope undimmed, -

"The best is yet to be  
The last of life for which the first was made,  
Our times are in His hand  
Who saith 'the whole I planned'  
Youth shows but half, trust  
God; see all nor be afraid."

### Tanlin, Before and After the Riot.

In my letter to the *West China Missionary News* published in the July-Aug. number, under the heading of "Ch'entu and District Revisited" I promised a fuller account of the Tanlin Church after I had again visited it. I now fulfil my promise.

The work in Tanlin commenced soon after the opening of Ch'entu itself, but being some three days away from the Capital the visits of the Missionaries were not very regular, and the work could not be followed up.

In 1898 Dr. Parry and the late Mr. Groy Owen decided to take



more aggressive measures in the Tanlin District, an Evangelist, the present pastor, was sent there to get a house for himself and family, and thus open evangelistic work in the district, whilst shepherding the little flock already there.

Strange to say, Tanlin was then one of the few cities not occupied by the Roman Catholics. The gentry, and possibly the officials, seemed determined to keep out the Protestants also. Active resistance was organized against the Evangelist; that infamous book "Death Blow to Corrupt Doctrines" was reprinted, and widely circulated by certain of the gentry, and soon trouble was threatened. The Evangelist, getting no help from the local Official, took one of the books circulated by the gentry, to the Official of Mei Cheo, (Tanlin is under the jurisdiction of Mei Cheo). This Official at once saw the danger of such literature getting abroad, and, without delay, ordered his subordinate at Tanlin to suppress it. Then that Official found it convenient to stir himself for the protection of the Church, the gentry had to eat humble pie, and for some years no organized persecution took place. The Church soon began to grow, a number of men who were cured of their opium habit became Christians, and everything seemed to be going on nicely. Soon however things took a turn; some of those who were cured of their opium habit went back to it again; others who were unstable relapsed into heathenism; and the inevitable pruning had to be resorted to; but a nucleus remained which formed a stable basis upon which the future Church was built. The numbers gradually increased to forty-six in 1895; fifty-nine in 1896; seventy-seven in 1897; one hundred and fourteen in 1898.

Sometime during the years 1895-6 one of the members gave a piece of land, which enabled the Church to purchase the house in which the Evangelist was living; and later on they themselves built the present Church with the help of some TL.40 from the Calantu Missionaries.

In the year 1898 the Church decided to call the Evangelist as Pastor, and to undertake his support. This they did well for the first year, but in the second year there was a considerable falling off in the amount subscribed for his support, and visible decline in their zeal to sustain a pastor's fund themselves.

During 1899 and up to the date of the troubles of July 1900 there was also a noticeable decline in the number who regularly



attended worship, some living at a distance rarely came, and others showed lack of spirituality and love for Christ.

In July 1909 a band of robbers suddenly appeared from the Min Shan district and looted three families; and took a Christian workman away with them to give the names of others in the district. When the sufferers reported their cases to the officials they were driven from his presence with the words, "You are Christians, go to your Missionaries for help". The people at once took their cue from the official, and soon twenty-five families were robbed of every thing they had.

In the meantime news had reached us at the Capital, and we applied to the Foreign Office for help; they in their turn reported the affair to the Viceroy, who promptly ordered the Mei Cheo Magistrate to go over to Tanlin and seize the leaders, etc. This he immediately did, beheading two on the spot! This vigorous action saved the Church from further violence, but not from petty extortion from the "Elders" of the villages, Scholars, and any who could get the Chinese to squeeze.

A new official was appointed, the late one having died in the meantime. An agreement was arrived at by the Native Pastor and the Official, which was confirmed later on by the Missionaries and H. B. M. Consul at Chungking, with some slight additions as to indemnity. When Mr. Torrance visited the Station on his return into Sz Chwan things looked very gloomy, new trouble was brewing on account of the rebellion of P'ang chu ren, a Military M. A., who was going to play a Boxer part in this Province. The Pastor was ill and discouraged, and things looked generally in a bad state. When I visited the Station in May, things were a little brighter, but far from prosperous. Not wishing to take any action till some of those who had relapsed into idolatry had had a chance to repent, I decided to leave the Church roll in its present form till another visit in September. Having paid that visit I can now report more clearly as to the state of the Church, and how its members stood the test of last year. On this, my last visit, I was glad to see a decided change for the better; the Evangelist was well again, and seemed to have recovered some of his former vigour and zeal. Those who had not left their first love seemed bright and hopeful; and some who had hid their light for a season were endeavouring to let it shine again.

Our Mission Report of 31. Dec. 1900 gives the total membership as one hundred and six; now after the pruning and sifting I have to report a total of seventy-two; forty-five male, and thirty-two female; so that since our report of last year we have to account for a loss of thirty-four, a very serious loss too!

Having carefully gone into the matter I come to the conclusion — that I must divide these losses into four classes, namely, —

1st. Loss by death,	9
2nd. Excluded for idolatry.	9
3rd. Excluded for opium etc.	2
4th. Excluded for non-attendance at Worship.	<u>14</u>
Total.	34

As to the fourth class you will remember I mentioned that for some time previous to the riot many had got cold in heart, and did not attend public worship or observe the Sabbath, so when the troubles came they simply severed their connection with the Church, and left off coming altogether.

In conclusion let us not blame those who have fallen from their first love rather let us pray for them. Personally I say very little when I am with them, when I remember how we, though not at our own wish, got away to a place of safety till the storm was past. When we consider how ignorant many of these are of the keeping power of God, and know something of the pressure brought to bear upon them we do not wonder that they gave way. The strange and encouraging part is that only nine of those who "suffered the loss of all things" went back to idolatry, and these all belong to one family.

Hoping that this account will draw out the prayers of your readers: I am yours in His service.

*Ch'entu. 21st. Oct. 1901.*

J. VALÉ.

### "Expectants."

One of the first things that strikes the observant visitor to the Capital is the number of Officials passing to and fro on the busy streets. No other city in the whole Province strikes one in the same way. Perhaps the visitor simply puts it down to the extent of the city, and the number of officials necessary to govern such a busy centre. The resident however soon begins to realize that

this is not the true cause for the number of officials constantly to be seen in this city.

Ch'entu is the Provincial Capital, and the seat of Provincial Government, and necessarily has a large number of officials, both civil and military, from the Viceroy and Captain General down to scores of minor officials nicknamed K'oe t'eo ch'ong, i.e. "insects that bump their heads." They get this name from the fact that they are at the beck and call of the high officials and do their dirty work for them. This number is greatly multiplied by the greater number of those "waiting for office" or "Expectants." This being the subject of my paper I shall confine myself strictly to an attempt to give some information respecting it.

In Ch'entu there is a class of persons, about five families in all, called 坐省 "tso seng," which for the lack of a better term I shall interpret "Official News Agents." These men, or perhaps better these shops, undertake to supply all official news to officials, gentry or merchants at a nominal subscription annually. They publish the "Pekin Gazette," "Provincial Gazette," "List of Official Appointments," "List of Substantive Offices," "Yearly List of Offices vacant," and the "Record of Fellow Officials." This last named record is a book of thirty-five or more pages, containing the names of all "civil" officials holding substantive office in the Province, from the Viceroy to the least Magistrate. Then follows a long list of "Expectants". 候補官 with their names, 號 style, rank in family, provincial district and year of graduating.

Apart from the Provincial authorities, who do not properly belong to the "Expectant" class, from the Intendent of Circuit down to the "district Magistrate," there are, according to one authority, some one hundred and sixty-five substantive offices in the Province. If we include the Provincial authorities and the minor officials we have the total of 629 offices to be filled by the government. According to the Record of Fellow Officials, published a few years ago, there were four hundred and seventy officials ranking from the Intendent of Circuit to the District Magistrate, waiting for office, if we include the list of the minor officials published separately we shall have the number close on one thousand "Expectants" who live chiefly in Ch'entu. This will account for the constant passing of official chairs on the streets, and also for a vast number of loafers always to be met

with in the Capital.

Most of the readers of this paper will know how officials reach the stage of "Expectancy," but for the information of those not so informed, I propose to give a little further information under three heads; viz.

1. How officials become "Expectants"
2. The "Expectant period."
3. The evils of the system.

First then, how do Officials become "Expectants"? Generally speaking there are two main roads to official employment, the "straight road" and the "purchase system", which might quite properly be called "the crooked road". According to Mr. Byron Brennan ("Office of District Magistrate") there are eight ways open to the official seeking appointment by the "straight road", which really means those who get office by "Literary graduation" 科甲出身. The purchase system of late years has fairly eclipsed the "Straight road", so that the "Record" above gives thirty nine degrees of District Magistrates alone. The official having earned his rank, or purchased it, "has only so far got his foot into the stirrup; to get into the saddle still demands the exercise of much patience and expenditure of money." His name is now on the lists kept at the Board of Civil Office, and he has to wait until his name is drawn. "As vacancies occur they should be filled up by drawing by lot names from some particular list; but there are so many exceptions to this rule that it has ceased to be a rule at all. Some officers get their appointment direct from Peking, but more frequently they are sent to one of the Provincial Capitals to await a vacancy." Now we pass on to the Second, the Expectant period.

The official having properly commenced his term of "Expectancy" often passes through a painful experience. Debarred by his official status from earning an honest living his time is chiefly taken up in looking out for vacancies likely to occur, and in scheming and intriguing to get the appointment, when it does occur. Many a man never gets beyond the expectant period. He passes his life in trying to occupy some post, and he goes on expecting until he is past work, and often dies broken hearted, having incurred debts which he is unable to pay, and which are handed down to his children as a burden for life-time. Their only hope during the "Expectant" period is to get some temporary employment. There



are many duties to be performed in connection with Provincial affairs for which provision has not been made in the regular administration, employment for a large staff of officers called 委員 wei yuen; "officers detached for special duty" or "delegates." A good many expectant officials thus manage to make a living; and have moreover an opportunity of showing that there is something in them, and gaining the approbation of the Viceroy or other high official.

When at last the expectant official is appointed to a vacancy the appointment is officially gazetted at the Yamen of the Provincial Treasurer. He can now borrow as much money as he needs, money lenders being plentiful in the capital, and he soon goes forth with a brand new paraphernalia, determined to make the best of his short term of office. This now brings us to our last head;—

#### Third, the Evils of the system.

Mr. Brennan in his paper, "The Office of District Magistrate" says that there are about six hundred expectant officials in the Province of Kiang-su; and above we saw that in Sz-chwan there were four hundred and seventy, not including those below the District Magistrate. Suppose we make a rough estimate of the eighteen Provinces and give each the moderate number of three hundred "expectants", we thus get nine thousand of the most able men in the Empire absolutely wasting their lives, waiting for office. This in itself is an evil sapping the life of the nation. Then we have other evils as the result of this system bribing the higher officials in order to get a coveted office; receiving bribes from the people in lawsuits, when the "expectant" has really got an office. The temptation to squeeze is also very great, an official who has waited any time from two to twenty years at last finds himself in a lucrative office which he can hold only for a year, and then he knows that another term of waiting may be his lot; the temptation would be almost too great for the best of men, and he makes several tens of thousands of taels at the expense of the people. Then again the mutual jealousy and heartburnings created by this system must be very great; men who have been waiting for years are passed by, for someone else must be given a post because he is from the same Province as the Viceroy, or a Governor of another Province has given him a letter of recommendation to the Viceroy or Treasurer. But who can

fathom the evils that exist in the official ranks in China!! A sink of corruption is the only word we can think of strong enough to use. No wonder the Chinese are crying out for reform, may they soon get it!

In conclusion, I have simply attempted to give an outline of the "Expectant" official, hoping that what is left unfinished may be added by the readers of this paper themselves.  
*Ch'entu. Nov. 1901.*

J. VALÉ.

### Chungking Notes.

The American Thanksgiving was held at the home of Rev. Mr. Beech this year. A most enjoyable time was participated in.

Dr H. Canright and family and Mr. Neave and wife reached here Dec. 9th after a slight wreck on the previous Saturday. They got all their personal effects wet, but the goods of other friends were free from damage. Mr. and Mrs. Neave continued their journey to Chentu Friday Dec. 13th and Dr and Mrs. Canright with two children left the 16th. Their two oldest boys, Ralph and Cyril, remaining here to enter the Friends' School on the Hills. Mr. Fergusson and family of the British and Foreign Bible Society passed through Chungking Dec. 7th en route for Chentu. Mr. Anderson of the Arnold Karberg Co. is commencing the erection of a new house on the hill behind the Customs pontoon.

Capt. Somerville has arrived to take the place of Capt. Watson who left on furlough early in the month.

A Subscription list has been sent around for the purpose of raising funds to make a foot-ball ground for the Marines of H. B. M. S. *Woodcock*. We are anxious they should like Chungking as well as we do, so we hope this will be an attraction.

The following items have been handed in to me from members of the various Missions:—

M. E. M. Miss Manning returned Dec. 14th from a profitable trip into the country. She found many women interested in the Gospel and disposed of a large number of Tracts and Catechisms.

at present Rev. S. Lewis is making an extended trip to all the M. E. M. Out-stations and hopes to spend Xmas in Chentu.

We are glad to welcome Mr. and Mrs Myers and Helen back again to their old place and work.

Dec. 17th Bishop Moore in company with Miss Galloway, Dr. Edmunds and Miss Williams left Ichang.

C. I. M. Miss Ramsay returned from her visit to Kiang kuin where she had a busy time; crowds of women coming all day.

Dr. Parry left Dec. 4th to visit Kiang Kuin, Lu Cheo, Swei Fu and out-stations.

Mr. and Mrs Dymond B. C. M. and their children arrived on the 9th from Ichang and left on the 16th. for Swei Fu.

Mr. and Mrs. Fishe, Dr and Mrs Pruett and two children, and Mr Edgar had a good journey from Ichang and arrived Dec. 9th. The latter left us on the 17th hoping to proceed to Ta Tsien Lu to work among the Thibetans.

F. F. M. A. The Misses Cumber, Hunt and Morris with Dr. Davidson arrived in Chungking on Dec. 7th. Mr. and Mrs. Vardon, and their two children with Mr. and Mrs. Jackson and their little boy arrived on Dec. 20th.

The work in all our districts is most encouraging and we believe that the Holy Spirit is at work in the hearts of the people.

SADDIE K. McCARTNEY.

## Correspondence.

Dear Sir.

I have read with much interest the editorial in the last two numbers of the *News*, on the subject of the preparation of Literature in West China. Being in perfect sympathy with the editor on the subject and desiring to see something *done* one only fears that no one will feel it is their special work, unless they are stirred up by some committee or body of responsible persons; may I therefore make the following suggestions?

First. That the committee of the *West China Religious Tract Society* about to be elected in January, be asked to select such literature that the Society is prepared to publish, (provided the translator or writer does his work to their satisfaction).

Second, that having selected this literature, they be further asked to invite certain workers in the West, known to them for their knowledge of Chinese or other fitness, to undertake the work of translation; or if they wish original work, to ask the workers capable of its production, to give the matter their serious thought.

The advantages of this plan will be threefold;

*First. Avoiding the production of Literature not acceptable to the Society.*

*Second. Avoiding over-lapping and the securing of the most suitable workers for this work.*

*Third. Securing that something shall be done.*

Wishing you much success in your endeavours to meet a long felt need. I remain, yours sincerely

C. I. M. Ch'entu. 12st. Dec. 1931.

J. VALE.

Dear Mr. Editor.

I should be very grateful if an answer to the following question could be obtained from one or more workers of experience; ask it in view of the large numbers who are now expressing the desire to belong to the Church.

Is it the custom, when one who wishes to be recognized as an Enquirer is a member of the Ko lao Hwei, ( and of those coming round in our various Stations large numbers are members of the Hwei ) to insist, that before they can be recognized as Enquirers, they shall first of all hand over to the Missionary their "Kieh," or evidence of their membership of that Hwei?

Yours very sincerely A Sud-editor.

[ We shall be glad to receive as many concise answers to the above question as there are Churches in the West; if our readers will kindly recognize that by such interchange of information they are enabling us to fulfil one object of the existence of our paper, - "helpers one of another," they will not grudge the few minutes required to send replies. Ed.]

### The British and Foreign Bible Society.

Mr. Ferguson has just passed through Chungking on his return to take up the Agency at Ch'entu, and is issuing the following circular to Missionaries in some Stations which he



hopes to visit before long. We are glad to insert it in our columns in order to express our belief that many Missionaries will note with much satisfaction the decision of the B. & F. Bible Society with regard to the employment of Colporteurs. We doubt not that they will also be glad to do their part in recommending suitable men for the work.

Dear Sir:

We are glad to be on our way back to our work, and hope soon to be able to visit your station.

If before that time however you should want any books or calendars we shall be glad to furnish you with them from Chen-tu; as we have a large stock of Scriptures with us we shall be able to supply you with any thing you may need.

Should you have any men you could recommend as colporteurs, either under your own supervision or ours, we shall be glad to hear from you at once, we prefer our colporteurs to be superintended by their own pastors if possible, but we also want a few men to be under our care as general colporteurs,; however no men shall be employed by our society as colporteurs, unless they have a letter from their pastor recommending them for this special work.

We want our work to be entirely in harmony with yours and ask for your co-operation in order that HIS WORD may be put into the hands of the Chinese by christian men. For we believe that the written as well as the spoken "Word is the power of God unto Salvation to every one that believeth." Trusting to see you soon.

I am in His service Yours sincerely,

W N. Fergusson,

Ch'entu Agent B. & F. B. S.

## An Experiment in Dispensary Work.

A report from Swei I. at the present time would be a duplicate of that from most other Stations in Sz Chuan. The interest awakened seems to be general throughout the Province; crowded houses at all the Services; big Dispensaries; heavy sales of Bibles and Hymn books.

As the writer is only a tyro in Chinese work, some enthusiasm in matters new and experimental may be pardoned.

Upon opening Dispensary work last spring, the dense ignorance of Gospel truths among the patients was, to say the least, discouraging. Many who were frequent attendants, having listened repeatedly to the Gospel message as presented in the waiting room, when questioned in the consulting room were unable to answer the most simple questions on the subject. This did not strengthen one's confidence in the didactic presentation of the Gospel. On the contrary, my faith was so shaken I cast about for some other method of induction; for the preaching was either too poor, or the people too dense.

A small separate room was fitted up and the preacher established therein. He was given to understand that this was to be his class room, where he must be closeted for ten or fifteen minutes with each visitor, before their entrance to the consulting room. By the question and answer method, we then sought to drill the life-saving truths into the heads of all who were dull of comprehension. Upon presenting themselves in the consulting room, if unable to recite or explain the lesson assigned to that especial visit, they were requested to return to the study room for further instruction.

It seems a slow way; but we sought a "highway", in which "a wayfaring man, though a fool, should not err." Much better to see *fifty* patients a day and impart to them a clear and life saving knowledge of the Truth, than *one hundred* who go away with clouded ideas, or no ideas at all.

As already said it is an experiment. It has driven away many Roman Catholics, who were constant attendants. This is hardly to be regretted. More time is left for the Heathen.

The medical missionary who considers himself *first* a missionary and then a physician must first attend to the spiritual needs of the people, and after that to their bodily needs.

B. C.

*Swei Fu. 6th Dec. 1901.*

### Yin San Notes.

We have been back at our work just eight months, and have had much to encourage us.

Ever since the Imperial Edict was published we have had crowded services and many enquirers coming about us, some of whom we quite hope are real seekers after truth.

At the end of October we had a visit from Bishop Cassels, during which eight adults and three children and two infants were baptized; and a number of men and women were enrolled as catechumen. All these have been under instruction since before we went to the coast last year, (except of course the infants).

People attend the services from some of the neighbouring markets, thirty or forty "li" away, so the knowledge of the Gospel is spreading. Our great desire is to open Schools for the children of Christians, but at present we are unable to do so through lack of room, but we hope soon to secure larger premises.

We have a most encouraging class in the country, about eight "li" away, at which twenty to thirty men women and children gather regularly for instruction.

Our officials are most kind and friendly.

The Lord hath done great things for us, whereof we are glad.

C. I. M. Ying San.

H. M. KOLKENBECK.

### Register of Missionaries.

May we urge upon all Missionaries to immediately fill in the pink slips sent herewith, if they have not already done so, in order that a complete Register up to date may be published without further delay. It is impossible to print it this month, owing to the very limited response to our request in the December number.

### Arrivals in the West.

M. E. M.

Rev. Q. & Mrs. Myers. & daughter.  
Dr. & Mrs. Canright & four children.

**C. I. M.** Dr. & Mrs. Pruen and two daughters.

Mrs. Fishe.

Mr. Edgar.

**B. C. M.** Mrs. Dymond and four sons.

**F. F. M. A.** Mr. & Mrs. Vardon and two daughters.

Mr. & Mrs. Jackson and son.

Miss Cumber.

Miss Hunt.

Miss Morris.

Dr. W. H. Davidson.

**B & F. B. S.** Mr. and Mrs. Fergusson and one child.

To all of whom we give a hearty welcome, praying for much blessing on their future work, and for many more to follow to add to the list of fellow labourers to meet the pressing needs of the present open doors.

### Notice of Birth.

At Ch'entu. on Dec. 2nd. the wife of Joshua Vale of the China Inland Mission, of a daughter, who was named Laura Vera.

### The Hill School.

The next term will commence on the 10th January, and the undersigned will be glad to receive intimation at once from parents intending to send their children.

M. J. DAVIDSON.

### Printing Press Fund.

Already acknowledged

Dr. Pruen

H. E. Hancock Esqr.

Mr. Hannah

Mr. Jennings

Tls. 305. 40

1. 30

15. 00

3. 00

3. 00

Tls. 327. 70

H. PARRY.

Treas.



# THE WEST CHINA MISSIONARY NEWS

*"In essentials unity, in non-essentials liberty,  
in all things charity"*

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Published At

CHUNGKING, WEST CHINA



# The West China

## Missionary News

Vol. IV

FEBRUARY 1902.

No. 2

### Schools For Western Learning. (西學)

The West China Missionary has many things to occupy his attention. His mind becomes by practice very facile in turning at a moment's notice from things religious to things secular, and in presenting the same urbane exterior to the earnest inquirer after the way of salvation and the self-satisfied Confucian who regards a visit to the foreigner as a pleasant way of whiling away an idle hour. Among the numerous calls on our time and patience one visitor is familiar to most of us, the educated (from the Chinese standpoint) young man who desires to learn the English Language Western Science and Literature. He is earnest in his desire to learn, and cannot sympathize, it seems, with the already over worked Missionary's embarrassment. Though longing for the opportunity to help this youth, and his fellows, and to get into touch with them, yet he cannot but think of the many other pressing calls on his time; and so, in many cases, "letting *I dare not wait upon I would*," he is obliged to firmly decline to enter upon this work, and dismiss his friend with the hope that in the dim future he may be relieved of some other duties, and be able to open a "Hsi Hsio." His friend is put off, but the Missionary is not left precisely in the same condition as before the visitor was announced. He realizes now that a demand exists for Western Learning; he sees in this demand wide opportunities for extending Christian influences among a very influential class, opportunities the neglect of which he believes may be disastrous to the Christian cause; and thus another heavy weight is added to his "white man's burden."

The demand is generally speaking, for Schools or Classes where English, Mathematics, Science, History, and in short all the branches of Western Learning, may be taught. Perhaps the chief reasons for it may be enumerated as follows.

(1) The Students know that Educational Reform is in the air that indeed it has already begun. The time honoured *Wen chang* will no longer be sufficient to secure the degrees so coveted by the *Literati*, the Government's ear is now open to the representations of reformers like Chang Chih tung and Yüan Shih k'ai, and the aspirant for honours must march with the times. Hence he applies to every one who he thinks can give him knowledge that will be useful in Examinations. "The Missionary", he reasons, "says he has come here to help the Chinese. Surely he will be willing to help me."

(2) Those who aim at a mercantile career, are gradually becoming enlightened enough to see that foreigners have come to stay, and that in the adoption of foreign manners and methods lies the surest way to a successful career. English and Mathematics, are requisite and again the Missionary is applied to for instruction.

(3) Some, too, opulent and not very ambitious, apparently seek Western learning as an adornment, as a useful addition to the accomplishments of a cultured mind.

Now, we have no reason to condemn these purposes, nor to blame these persons for seeking the teaching where they think it will be most efficiently given. Yet we must look at the question from the standpoint of a Christian Missionary, and so viewing it we cannot but see that the above reasons, though good in themselves and quite justifying the student in his demand, are by no means sufficient to warrant us in acceding to it. If we teach the Chinese Classics in our schools, it is only because by doing so we obtain an influence over a number of children whom we hope to be able to lead to the Truth. And in like manner, we ought not to teach English or Arithmetic or any other subject merely for itself. The Missionary, as a Missionary, cannot rightly give himself to education (of non-Christians at least) except so far as it is an Evangelistic Agency.

The Students will in time obtain this education otherwise. We need not be too tender-hearted towards them, and feel that refusal is unkind to them. No doubt can be entertained that as this demand increases in urgency, the supply will come in some form



or other. Educated Chinese at the coast will surely come, as soon as they see that it is worth while, and open schools. Perhaps the Government itself will soon open High and Secondary schools in connection with the scheme for Educational Reform. There may be some Missionaries, then, who will feel justified in turning a uniformly deaf ear to the persuasions of all who want "Hsi Hsio" and in deciding that they may not touch such work, but must attend to the claims of more directly Evangelistic Work.

Probably, however, many if not most of us will find it impossible, definitely to reject the opportunity of entering the sphere of Educational work among the budding literati of China — "China's hope," may we not call them? Two questions will persist in presenting themselves to our minds as we ponder the situation. First, can we, and secondly, should we, take advantage of this desire for Western Learning to present to the minds of a class hitherto but little reached, the gracious invitations of the Saviour to joys and to a life nobler and higher than any to which they have yet aspired?

First, Can we establish Hsi Hsio, and make them really effective as Evangelistic agencies? We shall meet with difficulties if we try, as experience shows. Our way of arranging the schools will be displeasing to many, and our fees perhaps to more. Some will want English only, others Mathematics only, and nearly all will think that time spent on Religious or Biblical instruction is wasted. And we shall find no satisfaction in consulting too much the wishes of each individual. In the nature of the case, we understand better than the students, how such education can be made most useful to them. We must publish our regulations and our curriculum, and made it clear to the students that they are free to come or stay away, but that we cannot make alterations to suit every one. Fees, and more than nominal fees, should certainly be required. This thing is being sought as a road to emolument of some kind by nine out of ten of those who want it, and if their desire is a reality, they have clear vision enough to see that it is worth money. Still, probably quite a considerable number will at first at any rate, be disgusted at the assumption of such an attitude by the Missionary, and will wait for some one else, and we shall be tempted to think that after all the demand for Western Education is hollower than we had supposed.

Yet for all that, we believe that a school, definitely established

for such Teaching, with reasonable fees with a curriculum including all the subjects which we deem most useful to the students, and with religious instruction compulsorily attended by every student would be attended from the first by no considerable number of the wiser sort; and that, as results proved the excellence of the programme and the efficiency of the work done, large numbers would be in due time attracted to the school, and before very long places in it would be at a premium. And this would undoubtedly be a splendid means of bringing Christian teaching and Christian example to bear upon those young men, many of whom may be largely influential in moulding the China of the future. We cannot but long to see such a work firmly established in one or more of the large cities of West China.

Second. Ought we, then, to approach such a task with the determination to carry it through? Is it worth our while, for it will demand a large expenditure of time and care? Such a school will probably absorb at least one Missionary, and will tie him down, so that he will scarcely be available to help in any other branch of the work of his Mission. Can Missions afford deliberately to set apart one man for Hsi Hsio work? Each Mission must answer this question for itself.

(1) Many of us are now overwhelmed by the enormous increase of inquirers in Out-stations, and it has become absolutely necessary to make more provision than hitherto for visitation and instruction of these inquirers. This department has a first claim upon us, and we can hardly be justified in erecting any educational institution at the present juncture, that would in any way cripple us in caring for these inquirers. This argument can be the more easily accepted, when we hear the reports of those who have been itinerating, that numbers of the inquirers are literary people and belong indeed to the very class we had hoped to reach by the Hsi Hsio.

(2) Again, the training of Native Helpers is being increasingly laid on the hearts of West China Missionaries, as a pressing need of the times. We cannot, with our limited numbers, accomplish all that seems to lie within our reach, but must balance claims, and decide which is most important, and we believe any missionary who finds himself in a strait betwixt training Native Helpers, and entering on the Hsi Hsio work, among non-

Christians will feel that the former is the work to which he is called just now to give his strength.

(3) The Boys Schools, elementary, secondary, high, or whatever they may be called, form a part of the work of many stations and have been tried and found most valuable as adjuncts to our work. All experience, we believe, shows that these schools must be maintained and developed, and we must, in this department, grudge no time or pains. It remains as true as it ever was that the way to mould a nation is to teach the children. Hence the teaching of young men, most important though it is, must not take the place nor lessen the efficiency of, the work for children to which the Missions of West China have rightly given an important place.

Let these prior claims then, be always borne in mind. But if a Mission finds amongst members a man fitted for carrying on such institutions as we have sketched, and if, without trenching upon these other claims, the Mission can freely and cordially appoint him to work in this particular sphere, then let him undertake it, regarding it as work done for the Master. The good results that may be attained by such an institution, undertaken in such a spirit, are more than can be calculated. "A great door and effectual" is opened to us, and let us pray that if it be the Lord's will our hands may be so strengthened that we can enter in and occupy the position.

L. W.

### Pao Ning Fu Notes.

The nearness of Christmas brings very forcibly to one's mind the experiences through which many of us passed this time last year on the ill-fated *Sui Hsiang*, and with it a sense of gratitude to God that one has been spared to see another year's service here.

Since I last wrote, our work here and in the district has been of an encouraging character. Large numbers attending all our services, many quite the better class people.

The Wan K'ao is going on here now, and the daily guests have been numerous. There have been naturally many applications to "feng Kiao", but I must say that while in many cases the motive was manifestly wrong, there has yet appeared to be in some a longing after something better than they had been

able to find in the Ru Kiao. I have been surprised, too, to notice how all the students I have come in contact with, seem to recognize and readily acknowledge that China, as a Country, is an utter failure, and that her only hope is a complete change. May they soon go further than this, and say that her only hope is in the Gospel of our Lord Jesus Christ.

In Lan pu Hsien, where I think I mentioned we had been petitioned by the gentry, we have now opened a T'ang, which is in charge of a reliable catechist, and he reports that there are one hundred attending on Sundays, though of course we do not recognize any as connected with us, until they have been definitely received as catechumens, after being in regular attendance for some months.

During the last week or so, we have had several more requests that we would commence work in various centres near here. In many cases fear and hatred of the Roman Catholics seems to be the motive for this request.

I would like to emphasize the need expressed in this month's Editorial of a book giving a clear statement of the real difference between the Roman Catholics and ourselves. It should be briefly historical and doctrinal to touch the points that have been brought up by many enquirers lately.

We are still suffering from drought here, and for one month or so have had no rain. The wheat etc. is in sore need of moisture and unless rain falls soon things will assume an even more serious aspect than they do at present. We would be glad of prayer that the Lord would send rain soon.

I am glad to see the remarks on the Hsi Hsio question in the "News" of December. My view of the matter is this. Just now there is likely to be a great influx to the Church, and a large part of the work of the future is going to pull on the Native Pastors and Helpers. The class of people coming round us will demand that the Native Pastor shall be a well educated man, and as Sz Ch'uan will be not only Christianized, but probably Westernized it will be necessary that the Native Pastor shall have had some instruction in Western learning.

Now, whilst we cannot like Francis Xavier of old undertake to "make Christians," we can yet surely guarantee that we have twenty or thirty lads of fifteen years of age and upwards under our care, for three or more years, whilst we teach them Hsi Hsio,



and of course the Scriptures, a large proportion of them will become sincere believers, and these will be the future Pastors of the Native Church; or if not this, they will be teachers who can obtain good salaries, and who will have a Christian influence wherever they go. Of course those who are eventually to become Pastors will be taken on to a further course of study on different lines. But it does seem that a Native Pastor of a Church should be as far as possible in advance of, or at least on a level with his congregation. I look forward to what others may say on this subject.

17th. Dec. 1901.

W. H. ALDIS.

### A Good Word from Yunnan.

A private letter which we are permitted to quote contains the following from a worker in Yunnan. In the absence of more official tidings we gladly give these few words as evidence of encouragement.

"I am thankful to say that there has been a great deal of blessing in both K'uh Tsing and Yunnan Fu since our return. Large numbers are daily hearing the Gospel at K'uh Tsing Fu, and many are showing a real interest. Some are burning their idols, and showing their desire to understand the Gospel. We have good numbers also coming here in Yunnan Fu, each afternoon and evening, and on the Sunday good audiences at both services."

### A Warning.

The Ed. "*W. C. M. News*"

Sir,—I observe that a series of small booklets described in the advertisement as "*Notes on the S. S. Lessons*" is being, or has been, already adopted by the comparatively youthful Tract Society of West China. Am I right in supposing that these "*Notes*" are to go forth with the imprimatur of the Society without previous attention from a responsible examining body? It is difficult to believe that so serious a breach of a plain and obviously necessary rule can be contemplated. Should however

such unhappily be the case, may I be allowed in all friendliness to remind the Executive that grievous and even lamentable consequences may follow a proceeding which is apparently unconstitutional and certainly indiscreet.

I am,

PHILOS.

### Ichang.

We have been very busy of late with so many coming and going. Yesterday, the following friends left us for the West: — Mr. & Mrs. Windsor, and two children, Misses Croucher, Nilsson, Grabowsky, Mr. & Mrs. Faers and their children, and Mr. Beach.

Early in the week we hope to start four more boats for Chungking, carrying the following friends: — Rev. J. A. Hickman and family, Miss Marks, C. M. S. Mr. & Mrs. Allen and three children, C. I. M. Bishop Moore, Rev. Mr. Wilson, Miss Galloway, Dr. Edmunds, and two other ladies, M. E. M.

It is not all fair sailing for friends coming West now that the new tariff and regulations are in force, and this we are finding out to our cost. All boats now have to be chartered through the Customs, and a full list of baggage etc. with particulars has to be given. Even the boatmen's rice has to be entered and passed.

I send a copy of the Customs Notification herewith, which perhaps you will kindly print.

I must however say that Mr. Menze, who has charge of this department, is most courteous in all his dealings with our missionary friends, and facilitates matters as much as possible.

14th. Dec. 1902.

GEO. F. ROW.

### A Line From Ch'entu.

We feel lonesome, our community is so small. And yet we are numerous, compared with the two lone defenders of the fort during the long summer, Messrs Torrance and Johanson. The last to arrive were Mr. and Mrs. Grainger and two little ones. They reached Ch'entu Nov 25th. And yet not the last, for Mr. and Mrs. Vale have a brand new missionary at their house, a little daughter. She arrived Dec. 2nd. Everybody rejoicing accordingly.

H. B. M. Consul Wilton came to Chentu in September, just to pay the city a short visit. Mr. A. J. Little had already been here some time. The attractions of the capital are sufficiently in evidence in that we have them both with us still. They occupy a large compound on the Yen Tae Kiai.

A branch of the Great Pure Dynasty Post Office is about to be opened in Chentu! No matter what may be our sentiments in regard to the Pure Dynasty part of it, we are all happy at the thought of having a post office. The young man who has been sent to open the office, Mr. Yang from Wuchang, has made a good impression on all who have met him. He is a Christian and Church member and speaks English quite well. Mrs. Yang and their little one have come too.

Our churches have suffered, beyond a doubt, through our enforced absence during the past year. The temptation to make a good income without the necessity of any serious effort on their part, had proved too strong for some. These within the church. But especially amongst outsiders, in some cases those who had at some time been in the foreigners' employ, but in most cases amongst total strangers who have borrowed the name of the Church, there has been much wrong doing. Most of these would-be Church members have now taken themselves off; our help in their law affairs is not so easily obtained as they imagined, and some have even found it the reverse of profitable to pose as "Church-members" for their own gain.

Thus our congregations are changing, but we believe for the better, and services are crowded with attentive listeners.

The experience of the autumn of 1898 is being repeated, we hope it may be permanent this time. There is a steadily increasing demand for books on all subjects of "Western Learning." Christian periodicals and reform papers from Shanghai are rapidly increasing in circulation. Candidates for instruction in English and Mathematics and other subjects, offering substantial fees for such teaching, are turned away daily. These are some of the signs of the times.

Missionary community now numbers fifteen adults. All well at time of writing. Messrs Torrance and Johanson away itinerating.

*Dec. 10th. 1901.*

O. L. K.

Later, *Dec. 14th.* Mr. Torrance is home again, and Mr.

Toyne is up from Kiating paying us a short visit.

### Customs Notification.

Henceforth the provisions of the CHUNGKING—I CHANG regulations relating to Foreign owned and chartered junks will be applicable to all vessels hired by Foreigners, *in whole or in part*, and for whatever purpose, whether to carry themselves, their luggage, or their effects; between I Chang and Chungking.

All such vessels must report to the Commissioner of Customs, who will issue such certificates as may be required to free the vessel and her freight from detention by the Native officers en route. They will be examined at P'ing San Pa and T'ang Chia T'o stations, and when passing Native stations must produce Customs Certificate, if required to do so.

Signed,

*I Chang 4th October, 1901.*

F. UNWIN.

Commissioner of Customs.

### Chungking Notes.

C. I. M. On Dec. 20th 1901. Mr. Jackson arrived from An Hsun and left the following day for Ichang where he hoped to meet his wife and family.

Mr. Kitley arrived on the 21st from Si Chuen, Mr Barham from Lucheo on the 22nd.

On Jan. 7th we had the joy of seeing Mr. Herbert and Miss Livingstone married and leave the same day by boat for Lucheo where they hope to labour.

Mr. Herbert who has been here since Jan. 1901 has left his mark in a well built house, school rooms and dispensary, not to speak of the willing and ready service to all who needed him; may God Himself reward him with His richest blessing, and much joy in their future work.

Mr. and Mrs. T. Windsor with their two children (C. I. M.) and Mr. Beach (C. M. S.) arrived on the 8th. In another party Mr. and Mrs Faers and three children, Miss Nilsson and Miss Grabowsky. Mr. and Mrs Faers and family left on the 11th for Sui-Fu. In a letter yesterday we heard the captain's son who is with them on the boat has small pox so we are anxious to get



further news.

Mr and Mrs Hickman and child with Miss Marks (C. M. S.) arrived on the 12th from Ichang.

Mr. Kitley and Miss Marks were married on the 15th and left the same day by boat for Si-chuen.

On the 15th Mr. and Mrs. Allen and family arrived from Ichang, Mr. and Mrs. Fisher left yesterday the 16th for Kwei Yang.

**F. F. M. A.** Mr. and Mrs. Vardon, Mr. R. J. Davidson, Mr. Jackson and Dr. Davidson have just returned from a visit to the Tung Liang and Tung Chuan districts. In both regions the spirit of inquiry after the Gospel still continues, while in some of the places there is evidence that the Truth is being carefully studied, and many are making good progress.

Mr. and Mrs. Mason and Mr. Alfred Davidson have passed Wan Hsien.

The Boys' and Girls' Schools have now finished the years' work. Four of the boys graduated and were presented with diplomas on Saturday Jan. 25th. The most encouraging feature about this, is that all four of them are members of the Church and take an active part in its work.

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## Protestant Missionaries in West China.

JANUARY 1902.

## Kwei Chow.

AN SIUEN	C. I. M.	Y. Tun.	Mr. James R.	1897
"	"	"	Mrs. E. M. S.	<del>1889</del>
"	"	Jefferys.	Mr. E. H.	1895
"	"	Preedy.	Mr. A.	1892
HSING I FU	"	Lewis.	Mr. Charles G.	1895
"	"	"	Mrs. Adit Culley.	1896
KWEI YANG	"	Cecil-Smith.	Mr. G.	1891
"	"	"	Mrs.	1890
"	"	Clarke.	Mr Samuel R.	1878
"	"	"	Mrs. Annie L.	"
"	"	Fishe.	Mr. Charles T.	1869
"	"	"	Mrs.	1894
"	"	Pruen.	W. L. L. R. C. P.	1880
"	"	"	Mrs.	1876
"	"	Waters.	Mr. B. Curtis	1887
"	"	Windsor.	Mr. Thomas	1884
"	"	"	Mrs.	1876
TUI SHAN.	"	Hewitt.	Mr. H. J.	1895
"	"	Laight.	Mr. C. H.	1893

## Sz Chuan

CH'ENTU	A. B. S.	Neave.	Mr. James	1896
"	Canadian Mission.	Brackbill.	Miss. I. C.	1893
"	"	Brimstin.	Miss.	1899
"	"	Ewan.	Rev. R. B. M. D.	1898
"	"	"	Mrs. R. B.	1898
"	"	Forrest.	Miss. F.	1901
"	"	Henry	Miss. A. J.	1899
"	"	Kilborn.	Rev. O. L. M. A. M. D.	1891
"	"	"	Mrs. R. G. M. D.	1893
"	"	Smith.	Rev. M. E. M. D.	1896
"	"	"	Mrs. W. E.	1896
"	C. I. M.	Grainger.	Mr. Adam.	1889
"	"	"	Mrs Rhoda	1890

## Sz chuan Continued

CHUNGKING	A. B. S.	Laughton.	Rev. William	1894
"	F. F. M. A.	Davidson.	Mr. Alfred.	1901
"	"	"	Mr. A. Warburton	1897
"	"	"	Mrs. " "	1899
"	"	"	Mr. Robert J.	1886
"	"	"	Mrs. Mary J.	
"	"	"	W. Henry. M.R.C.S. ) 1901	
"	"		L.R.C.P. )	
"	"	Hunt.	Miss E. M.	1897
"	"	Jackson	Mr. B. H.	1901
"	"	"	Mrs F.	"
"	"	Morris.	Miss L.	"
"	"	Vardon.	Mr. E. B.	1891
"	"	"	Mrs M.	"
"	"	Wigham	Mr. L. B. A.	"
"	"	"	Mrs. Caroline N.	1889
"	L. M. S.	Wilson.	Rev. John Wallace	1878
"	"	"	Mrs I. Seton	1886
"	"	Wolfendale.	Dr. Richard	1896
"	M. E. M.	Decker.	Miss Nell M.	1900
"	"	Edmonds.	Dr.	1902
"	"	Galloway.	Miss Helen R.	1895
"	"	Hall.	Osman F. M. D.	1889
"	"	Lewis.	Rev. Spencer	1881
"	"	"	Mrs Esther B.	"
"	"	Manning.	Miss Ella.	1900
"	"	Mc Cartney.	James H. M. D.	1890
"	"	"	Mrs Saddle K.	1895
"	"	Williams.	Miss.	1902
CHUNG PA	L. M. S.	Knipe.	Mr. William L. L.	1891
"	"	"	Mrs. Margaret A.	1891
"	"	Torrance.	Mr.	1896
"	"	Vale.	Mr. Joshua	1888
"	"	"	Mrs Annie Clara	1894
"	M. E. M.	Collier.	Miss Clara J.	1891
"	"	Johansen.	Mr J. A.	1896
KWAN HSIEN C.	I. M.	Hutson.	Mr. James.	1894
"	"	"	Mrs.	1891

Mien Cheo	C. M. S.	Mertons.	Miss Emma D.	1891
"	"	Murray.	Miss Rose F.	1887
"	"	Phillips.	Rev. A. A.	1892
"	"	"	Mrs Carrie	1892
"	"	Turner.	Mr. Phillip J.	1899
Mien chuh	"	Beach.	Mr J. George.	1891
Hsien	"	Seward	Mr Albert. E.	1899
"	"	Squibbs.	Dr Walter	1896
"	"	"	Mrs M. C.	1896
Sanatorium	"	Digby.	Miss.	1896
Ngan Hsien	"	Jackson.	Rev, Oliver M.	1891
"	"	"	Mrs Emily S.	1891
"	"	Lawrence.	Mr Arthur	1893
Pa cheo.	C. I. M.	Carver.	Miss L. M.	1897
"	"	Platt.	Mr. J. C.	1895
"	"	"	Mrs.	1897
Pao Ning,	"	Aldis.	Rev W. H.	1897
"	"	Allibone	Miss E. A.	1898
"	"	Booth,	Miss M. E.	1890
"	"	Cassels.	W Bishop	1885
"	"	"	Mrs	1886
"	"	Page.	Miss F. H.	1897
"	"	Turner	Miss E.	1899
Shih Ch'uen	C. M. S.	Hickman.	Rev J. Arthur.	1891
Hsien	"	"	Mrs A.	1892
"	"	Kitley.	Rev. Walter	1897
"	"	"	Mrs.	1902
Shuen King Fu	C. I. M.	Hannah.	Mr C. B.	1899
"	"	Jennings.	Mr W.	1897
Shü Ting Fu	"	Williams.	Mr E. H.	1898
Sin Tien Tsz	"	Tucker.	Miss E.	1899
Wan Hsien	"	Wupperfield.	Rev. H.	1895
"	"	Rogers.	Mr G.	1899
Ying Shan	"	Culverwell.	Miss E.	1887
"	"	Kölkenbeck.	Miss H.	1889
Sin Tu Hsien	C. M. S.	Andrews.	Rev. William	1896
"	"	"	Mrs Maud	"
"	"	Thomas.	Mr Ernest A. J.	1901
"	"	"	Mrs	"
"	"	Walmesley	Miss Alice	1899



Wei Ch'eng	..	Casswell.	Miss Mary	
..	..	Knight.	Miss Mercy C.	1899
..	..	Mellody.	Miss Lucy M.	..
..	..	Wells.	Miss Gertrude E.	1891
Yang Kia Tien	..	Simmonds.	Mr Thomas	..
Tung Ch'uan	F. F. M. A.	Cumber.	Miss M. L.	1892
..	..	Harris.	Miss Lucy E. M. B.	1899
..	..	Mason.	Mr Isaac	1892
..	..	..	Mrs E. L.	1894

### Subscriptions for the Printing Press.

Already acknowledged Tls. 327. 70

Mr. Archibald 2. 10

Rev. A and Mrs, Phillips 5. 00

Mr. P. J. Turner 3. 00

Tls 337. 80

H. PARRY

Treasurer.

### Birth.

At I Chang. 7 Dec. 1901. The wife of George F. Row C. I. M.  
of a Daughter, who was named Elizabeth Eleanor Malcolm.



# The West China

## Missionary News

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published At

CHUNGKING, WEST CHINA.





# The West China

## Missionary News

Vol. IV

MARCH 1902

No. 3

### Editorial.

In these days of extra pressure on all hands in the development of openings for work it becomes a necessity to make the very utmost we can of our time and abilities, and to see that there is as little waste and as much economy of power as is possible. To this end it may not be inopportune to consider afresh something of the personal equipment necessary for the Missionary, and for each of us to examine ourselves in God's sight as to our own standing, and to look once more at the possibilities open to us in the fulness of blessing which God is ready to give to every one of his waiting children.

Amongst many equipments in a missionary's life, we can only refer on the present occasion to two, and in doing so we quote from the pen of a West China Missionary, and believe his words will find an echo in the hearts of very many of our fellow workers.

\* \* \*

### SPIRITUAL EQUIPMENT.

"The spiritual equipment of the missionary requires our deep and constant thought. The Apostle Paul tells us of the *'whole armour of God'*, which, necessary to every Christian, is surely more abundantly required by us, who as we are often reminded stand in the forefront lines of the army of God. Some of the

pieces of armour are perhaps easier to forget than others. As we take the Helmet of Salvation, and the Shield of Faith, the Girdle of Truth, and the Breastplate of righteousness, let us never forget the 'all prayer and supplication' wherewith we must pray at all seasons in the Spirit. The man of prayer, who is deficient in no other items of equipment, may not necessarily be a very successful Missionary; but I believe that no one who neglects prayer and communion with God, allowing them to be crowded out by other duties, can be the efficient worker that the Master designed him to be.

But for the putting on and for the continued use of the "Gospel Armour" we have all found our human skill and efficiency are grievously inadequate. Our right spiritual equipment demands that we shall, each one of us, become and remain filled with the Holy Spirit. St. Paul's words, 'Be filled with the Spirit' are meant for us all, and are needed by Missionaries, as much as anybody. Our surroundings militate greatly against the pure holy spiritual life to which we are called, yet to us as much as to any are given the promises of the Saviour, 'How much more will your Heavenly Father give the Holy Spirit,' and 'Ye shall receive Power when the Holy Spirit is come upon you', I do not presume to say that no work can be done for the Master, except by those who are filled with the Spirit, but I do believe that it is essential for the best work. Acknowledging, as we must all do, that the work laid upon us is difficult, and taxes to the utmost the powers of the strongest, we must confess that it would be wrong to neglect any means of obtaining the greatest help possible. Here then is the mighty endowment promised to them that ask: 'let us ask in faith, nothing wavering', for 'he that asketh receiveth.' Without this crowning blessing upon his spiritual life, the Missionary may labour on with a large amount of self sacrifice and earnestness, but in his life and in his relationship with his fellow missionaries much will ever be lacking. No excellence of method, no natural or cultivated mental ability, no lavish expenditure of money or of labour, can take the place of the endowment with power from on high, brought about by the indwelling Holy Spirit.

"The fruits of the Spirit, love, joy peace, long-suffering kindness, goodness, faith meekness, temperance" must be brought

forth in the lives of us all, and we do see them in our brethren and sisters. A missionary life without these would indeed be a failure, as even the youngest missionary has found out. Perhaps love is the most needed and the most comprehensive of all, but the more we ponder over each one the more we shall feel that every one of them is essential to the right service of the Master. And how can we bear these fruits in their entirety and beauty unless the Spirit, from whom they spring, fully suffuses and influences our lives?"

\* \* \*

#### MENTAL EQUIPMENT

"Is also essential to our success as Missionaries. And among the qualities most desirable I would venture to place Mental Balance, that is, a habit or power of looking at things steadily, and of avoiding the partiality which results from one-sided views. This must be aimed at from the first, but probably we can all only attain to it by a gradual process. Experience alone, in many cases, can enable us to assign to various arguments, and to various factors in a situation the right weight to be given to each in determining a course of action.

A sympathetic attitude towards our fellow-workers is another very necessary portion of our mental equipment. It is very important that a missionary should be able to put himself in his fellow's place, and see things from his standpoint. We must not start from facts as they appear to ourselves, and build our whole reasoning thereon; we must remember that our brothers and sisters are differently constituted from ourselves, and must aim at mutually accommodating, instead of being mutually exclusive. Brightness and cheerfulness must be cultivated, and a sense of humour. We have many deep and grave problems to consider, many terrible conditions around us to contend with, and have often to bear the strain of weighty mental anxiety, and perplexity, and betimes of deep sorrow. The weight sometimes seems heavier than we can bear, and it possibly would be with many, if not all of us, if we could not at times relax, and rest and restore our minds by turning to lighter and less taxing thoughts.

"The qualities just mentioned are to be sought, not only as making our own lives healthy and happy, but are equally needed in our intercourse with the Chinese. They have minds and bodies as well as souls, and a Missionary to have a right influence upon them, ought, besides presenting to them, in preaching, the Gospel of Christ, to show them by his bright and happy sympathetic conversation that he is their friend, and that he is a man, and interested in all that concerns men."

### Tract Society Notes.

The Annual Meeting was held on 24th Jan. at Mr Hyslop's. Among the speakers were Bishop Moore of the Methodist Episcopal Church and Miss Melvin of the Shanghai Diffusion Society. The Report and Statement of Accounts were read and adopted. The Statement of Accounts showed a very small Balance in the Treasurer's Hands, and many of the speakers, as well as the Executive Committee in the Report, strongly urged members, and all Missionaries, to help the Society by annual subscriptions, or other contributions. The Officers and Committee were elected, and are the same as last year, except that Rev Q. A. Myers is elected to the seat vacated by Rev J. W. Wilson, who expects shortly to go on furlough. A detailed report of the Annual Meeting proceedings is to be printed with the Annual Report, which will soon be sent to the Members.

The new Depot and Shop on Mi Hua Kai is being fitted up and is to be formally opened before long. Besides our own publications, we are taking over a considerable stock of the publications of the Diffusion Society, from another Agency in Chungking.

We understand that some Missionaries have been puzzled by alterations in the construction of Dr. John's Catechism, and I am therefore asked to add a work of explanation. One Mission asked to have an edition of the Catechism printed, without the chapter on "the Church". This request was acceded to, after the author had been consulted, and in order to facilitate printing and binding, the chapter in question was removed to the end of



the book, in the complete edition, and the numbering of chapters altered to correspond. We hope no serious inconvenience has been caused by this transposition. Purchasers will find that no alteration whatever has been made in the wording. The order of the chapters is the only point in which a change has been made.

L. WIGHAM.

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### C. M. S. Notes.

We are glad to know that some of our fellow-workers are now in Chungking and will soon be with us. So that empty stations will be filled and those occupied by one worker will be reinforced. Others are probably this side of I-chang and some are on the ocean. Mr. and Mrs. W. Hope Gill had hoped to be out here by this, but have been detained until the autumn; when we also expect Rev. D. A. and Mrs. Callum with Miss M. A. Thompson. We are hoping Miss B. Casswell will be able to accompany her sister who was to start some time this month. The latter with Mr. and Mrs. E. A. J. Thomas are our reinforcements this year.

The purchase of the whole of the Mien Cheo premises was completed in the summer. Rev. A. A. Phillips was very busy with the needed alterations, his secretarial work, and the ministry to the church. Arrangements were made in the new part of the premises for a larger chapel, and those coming on "Sundays" have increased in number. He has a class of catechumens, about six men; while Miss Mertens has one of women, about the same number. Besides this Miss Mertens has openings all around in the city for visiting, including some of the houses of the gentry.

The girls school commenced by Miss Murray is making steady progress towards establishment; and it is good to hear of some of the children singing lustily "Jesus loves me" in their own homes. May His praise be perfected out of the mouth of these babes! Miss Walmsley and Mr. P. J. Turner attend to any sick ones that come for healing. Both are still occupied with their studies, and the latter is in charge of the Business Department. A few of the gentry are buying books on western science.

At Iang-Kia-Tien, a small village 45 li S. W. of Mien-Cheo there are three or four men who come pretty regularly to worship

on Sundays. Messrs Phillips and Turner spent a Sunday there lately and brought back hopeful accounts.

At Wei-ch'eng six catechumens were received about a month ago, while there are five others who need some further testing. These are the first fruits of the patient sowing of the late Miss Rosa Lloyd and Miss Wells. They were kept together while we were away last year by the cook and old Mrs Lin who were in charge of the premises. Misses Melloday and Knight help as far as they can in the guest-hall on market days and with the classes on Sundays. Miss Wells has started a school for boys.

At Chongpa Mr Chang, who taught Mr Kitley and myself, has been baptised. A young friend of his professes to believe; but is not beyond suspicion, having a law case on.

Rev. W. Kitley has itinerated in the mountains to the north of Shih-ts'ien returning by the Mao-Cheo road. He reports good audiences and willingness to listen with interest on the part of some. Miss Mertens has paid a visit of some weeks duration to Sin-tu Hsien and speaks hopefully of two or three women who shewed signs of conversion. An elderly woman, who with her husband is in charge of the premises, is faithful in witnessing and is a help to these.

At Mien-Chuh Hsien guests come in goodly numbers willing to hear, but Mr. A. E. Seward's time for dealing with them is limited at present and so he cannot do full justice to the opportunity.

Will the Lord's remembrancers mention these matters, above related, before Him? Helping together by prayer.

ARTHUR LAWRENCE.

*Chongpa January 15th 1902.*

### Hankow to Kwei Yang via Hunan.

We (i. e. Mrs. Cecil-Smith, our two children and myself) left Shanghai on Oct. 19th and arrived at Kwei Yang on Jan. 14th, so we were nearly three months coming from the coast: not much, if any, time being gained over the Upper Yangtse route. But for families travelling, especially if with young children, it is a great gain to have only eight days over land by a good road, (as from Chen yuen Fu) instead of fifteen days overland by a rougher road, (as

from Chungking).

From Hankow we went by steam launch (run by a Chinese Company between Hankow and Changsha) to Yochow on the Tung T'ing lake. Here we stayed with Mr. and Mrs. Greig of the L. M. S. for six days, while looking for a suitable boat. We think now it would have been better to start from Hankow in native boat, as there one has a good choice, while Yochow, not being a terminous nor trade centre, has very few decent boats. Were I coming this route a second time I think I could secure a good house boat, (ma yang k'wa tsi) that would carry us right to Chen yuen Fu without changing. However all this by the way. We left Yochow on a Friday evening, going some eight or nine li, and then anchored for the night. Contrary winds and wet weather kept us all Saturday and Sunday in sight of the Yochow pagoda, but on Monday a favourable wind took us two hundred and sixty li to a market called Lin tsi K'eo (林子口) at the junction of two rivers, one going south to Changsha, the Capital, and the other west towards the Yuen river. Altogether we were eleven days going from Yochow to Chang teh, (on the Yuen river) where the C. I. M. has purchased a good property inside the city, and is now putting it in order for Mission work. Here we stayed six days securing a boat to take us to Chen Yuen Fu, and succeeded in getting a four-roomed ma yang tsi for fifty thousand cash, the journey to take about a month: but we took thirty seven days including five Sundays and two other days when we did not travel. From Chang teh onwards we were given civil and military escorts. These Hunan escorts were far more attentive and polite than our Kwei Cheo ones are, and the gunboat "braves" worked on the boat poling, rowing or pulling over the rapids. We found the Hunanese quiet and friendly, (not over curious as Sz Ch'uan people are) and the scenery on the Yuen river is beautiful,—grand in some parts,—while the water is clear, a contrast to the Yangtse. But at this time of the year the river is very shallow and travelling is very slow, so when one is anxious to get to one's journey's end before winter weather sets in, slow travelling becomes very tedious. How thankful we were when on January 2nd. we reached Chen Yuen, from whence we were to come overland to our own home. Thirty li below Chen yuen we met Mr. and Mrs. A. G.

Nicholls, ( Ta li Fu ) who are on their way to the coast, but we could only stop for a short while. We were at Chen yuen Fu four days, getting our things straight for the road journey. The people were very quiet and pleasant, though of course curious, and we thought there would be good scope for Mission work there.

Our journey by sedan was not eventful. We had sunny weather and reached Kwei yang on January 14th., the foreigners and several natives coming out to meet us.

All the way we realized that God was preparing our way before us. Our little baby girl was twice very ill during the river journey, but in answer to the prayer of faith she arrived here in splendid health.

The upper Yuen river abounds in rapids and shallows at this time of the year : of course I cannot speak for the summer when it is in flood : but travelling is not dangerous.

Now we are all here we trust God will be pleased to use us in extending His Kingdom in this place and district.

G. CECIL-SMITH.

### Kwan Hsien Notes.

My dear Editor.

The weather has been exceptionally cold, there was a fall of six inches of snow about a week ago, which covered the ground for several days : the thermometer fell to 22 deg. Fahrenheit.

The Chinese New Year has passed off quietly, and there is an increased prosperity among the people than has existed for several years : the testimony of business men is that accounts are easier to collect, quarrels and fights fewer, and fire crackers more abundant than in the past years.

In the early winter a Li kin barrier was erected here, taking Li kin from all who entered or left the city : from wholesale medicines and wool dealers down to the small retail men of cloth and pea nuts, all had to pay the tax, and sometimes the amount exacted was more than the real value of the goods. The result was a Li kin riot, when the barriers were torn down, the Li kin office smashed, the wei yuen's clothing and sedan chair smashed and torn to pieces and thrown into the air, and afterwards carried



off. Shops were shut and business suspended for two or three days, when the Local Magistrate had to appease the people by firing crackers and hanging up red cloth, and bearing the whole of the blame, and afterwards *inviting* the merchants to start business. The Office was closed for two months, and has just been recently opened on a new basis: this time there are no barriers, but the gates are watched for wholesale goods, which are followed to the inns, where the tax is exacted before being allowed to leave. It is raised on such articles as Wool, Medicines, Soda, Indigo, Timber, Opium, etc.: the Retail merchants are not asked for any tax: in the present state they are likely to be allowed to go peaceably on their way.

I hear that a great fire has occurred in Sung P'an when over one thousand three hundred "fire-places" have been left to adorn the sites. I have heard that the "Lóng mong yang hang" and the "Fuh yin tang" have been involved in the conflagration, of the former I am certain but not of the latter. To add to this trouble fighting with the Tibetans is almost sure in about a month's time. The old Chen T'ai has been forced to resign, because the people want him to fight, and he was in favour of peace. The new Chen T'ai spent the New Year in this city on his way to take up office. Troops and stores have been passing here for Sung P'an for more than two months. It has been quite interesting to note a Chinese Soldier's outfit, from the best Mauser rifle to the opium pipe and umbrella.

Lately the writer purchased an Old Testament in wen li from an old store, the date of the book is 1849, it is all worm eaten it is an interesting speculation as to who sold the book, or where it came from, possibly from Dr. John's interesting journey in the Province.

There is a spirit of enquiry abroad, and books of all kinds are in demand: the gentry are showing much interest, and giving us a good deal of attention, from mixed motives.

We have opened a Station at Ts'ong King Cheo, and have over two hundred professed enquirers there, including a good number of the gentry. It is needless to say that the motives of such a crowd are not all pure, but I trust that there is the nucleus of a good church there. I am going on the system of teaching and not driving away any who are bad keeping close hold on the Yamen, and by and by those who find their homes

squashed will withdraw themselves.

Yours truly

Kwan Hsien. 10th Feby. 1902.

J. Hutson.

### Chentu

Mr. and Mrs. Neaye arrived Jan. 6th. by boat from Chungking. Water very low, their quick trip due to the fact that they used a small boat.

Jan. 9th. Consul Wilton left for Chungking. Whatever opinion he may hold as to the business capacity, or that for diplomacy, of the Chentu officials, he can have but one opinion of Chentu, our good climate, our bright sunshine, our fine wide streets, and the universal politeness of the people in general. Whether business or pleasure brings Mr. Wilton into our midst again, he will be heartily welcomed by the Chentu community.

Mr. and Mrs. Hutson of Kwan Hsien, are in the city for a short visit.

Mr. Hamilton of the C. M. S. Mien Cheo, is also in the city. Messrs Lewis and Johanson paid us a flying visit. After only three or four days in the city, they were off again for Chungking by way of Swei Ling. We look forward to the visit of Bishop Moore of the M. E. Mission about China New Year's time.

White ants are responsible for the long delay in the opening of the Canadian Methodist General Hospital. Dr. Ewan is still relentlessly pursuing them. However, he has them at last cornered up so that he is able to begin medical work. The hospital was opened on Friday Jan. 10th.

The Canadian Methodist W. M. S. Hospital has been open about three months, and has already attended to over twelve hundred patients. Dr. Henry is in charge, assisted by Dr. R. G. Kilborn.

Chentu has a newspaper!—the "Chentu Colloquial News." This new venture is the result of the enterprise of Mr. Grainger of the C. I. M. The first number will appear about China New Year.

Dr. and Mrs. Canright and family are nearing the capital. They are expected this week. Bad news has just reached us of Mr and Mrs. Fergusson. They had some difficulty with their boat below

Kiating, and now a short distance above Kiating, it was capsized and broken. We anxiously await further particulars.

Congregations are falling off somewhat with the approach of the New Year. This is only what former years have led us to expect. But those who do come are attentive listeners. Enquirers are numerous, and during the next few months we shall doubtless have much to cheer and encourage us. Many are learning that Protestant missionaries are not at all desirous of the adherence of those who come solely to be helped in law matters. And others are finding to their sorrow that it is not always safe to assume the name of "church member" without the reality. It is generally felt that our mission work is passing through a critical and important stage in this province. We are greatly in need of Divine guidance, and of Divine wisdom.

O. L. K.

*Jan. 13th. 1902.*

### Shuen King Notes.

Your Sub-editor regrets that after so long a silence his first notes must be of a mournful character. Our most experienced Evangelist Mr Ch'en yuen hao has just been taken from us by death, under very sad circumstances.

Baptised twelve and a half years ago, by the late Dr. Cameron, from whose treatment for an eye disease he also obtained great benefit, he became a worker with the China Inland Mission, being employed eventually for a time at Swei Fa. Leaving there for Chungking, his eyes again troubled him, and he found relief under Dr. Mc. Cartney's treatment in the M. E. M. thenceforth he became a worker with the M. E. M. his last engagement with them being as Native Evangelist at Yang Liu p'u, near to Shuen King, resuming his connection with the China Inland Mission, as Evangelist in this prefecture.

On the 20th of the 12th moon last, he returned to us via his home, from an extended visit to War Hsien and district, and on the 26th left us to spend New Year with his family. His home lies some one hundred and thirty li from here, and he attempted the whole distance in one day. He seems to have been overtaken by darkness, and having no lantern and travelling alone, to have



taken a wrong turn in the road and walked right over an awful precipice. His dead body was found the next morning just where he had fallen, his umbrella, hat and bundle lying near at hand. No bones were broken, and the body bore no surface wounds or bruises otherwise hidden. The official verdict was "accidental death," a verdict in which an independent examination led us to concur.

Thus, at the age of about fifty three, passes from us one whose knowledge of the Bible was extensive, a diligent student, a man who prepared and prayed before he went to preach, one whose convictions were sound, and whose sonorous voice, with clear bell-like enunciation, was regularly exercised in exposing the false and presenting the true.

Early in the crisis of 1901, when I called him and his fellow Native Evangelist to join me in prayer, and put before them the instructions I had received to leave for the coast, he prayed to God with tears for strength for the trials that seemed imminent, and rising from his knees he said "I cannot retract, I cannot retract!"

Now he is gone from us, taken at a time in the history of the Church of West China, when, in connection with all Missions, an increase in the number of Native Workers seems to be a pressing need: but in this matter, as in many others, what we know not now we shall know hereafter.

21st. Feby. 1902.

WALTER JENNINGS.



# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at  
**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM

Printed at The Lungmenhao Press.



# The West China Missionary News

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Vol. IV

AUG. 1902.

No. 6.

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## Editorial.

It is with much diffidence that I accept the office of Editor of "*The West China Missionary News*." In the first place, never having occupied such a position before, I know but little of the duties of the post, and in the second place, having but recently joined the Chungking community, I am not acquainted with the members of the West China Missionary body; I could wish therefore, that some one better qualified had been chosen as Editor, I will however do my best; and, as we are all anxious that our little paper should sustain the reputation which it has gained under the able management of Mrs. Davidson, I rely upon the help of my colleagues in sending in contributions, and on the various sub-editors and correspondents to furnish me with information from their stations up to date.

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## Comity of Missions.

In our last number we had a paper on "Comity of Missionaries," let us now for a few moments dwell upon the same subject in another aspect, the relation of the various Missionary Societies and that of their representatives to each other in the Mission Field. The writer of the former paper asks, Should it not be taken for granted that a body of men and women who

have left their all for the sake of bringing the Gospel to the heathen would certainly be so governed themselves by the power of that same Gospel, that nothing but the utmost harmony, good feeling, brotherly kindness and love would prevail in all their intercourse and activities? Surely the same might be expected of the various Missionary Societies having for their ~~aim~~ the evangelisation of the world, and of the small communities of their representatives scattered throughout the heathen world. Our differences are mostly in minor details of church government, which seem, in the face of the tremendous forces of heathenism, ignorance and vice with which we are confronted, to sink into even greater insignificance than in the home lands. We have one common Head, one common aim, our head is Christ our aim to win the world for Him. We may belong to different regiments and wear different regimentals, but the army is one, and we fight against a common foe. Oh let us then present a united front! Having had the privilege of working for some years in one of the oldest, and most successful mission fields in this great Empire; Amoy in the Fokien Province; may we be pardoned in dwelling for a few moments upon the methods used to secure that unity, which was such a marked feature in mission work there. The Societies represented in Amoy are the American Dutch Reformed, the English Presbyterian and the London Missionary Society, and so united are these Missions that some natives explain the presence of the three by saying that they are all the same, but one comes from America, the Presbyterian from Scotland, and the L.M.S. from England. We used the same books at our services and in our schools. The same system of romanization, having a romanized church newspaper, to which missionaries and natives alike contributed, at one time edited by a member of one Mission then again by a member of another. The same Sunday School Lessons, notes on which appeared in the above mentioned newspaper. A musical member of one Mission taught the boys and girls of the united schools to sing. We had a common "anti-foot binding Society" and in the three boarding schools no bound footed girl was found. Once a week, for three weeks of the month, a united meeting of the workers of the three Missions was held in the churches in rotation when, after praise and prayer, we all sallied forth two and two, sometimes two members of different Missions, or a foreigner and a native; the



ladies to house visitation in heathen homes, and the gentlemen to street preaching. The fourth week there was a united Chinese meeting. On matters of church discipline, such as dealing with opium smokers, plurality of wives, non observance of the Sabbath etc, the three Missions always acted on the same basis. We were invited to attend the annual meetings of Presbytery, and a like invitation was extended to our friends to be present at our Congregational Union Meetings of missionaries, pastors, preachers and delegates.

When the need arose for a training School for our Biblewomen we felt that as the Americans already had a fine school for the purpose under the able superintendence of Mrs Jalmiage, it would be a pity to build another. They kindly consented to receive our women as well as those of the E. P. Mission into the school, the ladies of the three Missions sharing the teaching. We ourselves taught the female outpatients in the E. P. hospital one morning a week while the E. P. lady was engaged in the wards.

Our English church was a Union church governed by a member of each Mission, the pastor being elected annually.

We had also an English week-night service, in addition to which the lady workers of the three Missions had a Saturday afternoon prayer meeting, the members leading in turn and the meeting being open for prayer and interchange of thought. Very helpful were these meetings, when we could seek each others advice on our work and talk over our experiences when visiting our country stations. The examinations of missionaries in the language were generally conducted by a member of our own and one of a sister Mission. The only point on which friction ever arose was over the division of territory for Mission purposes. Occasionally one of our self-supporting churches would open a preaching station in some village where some of their members had gone to live and, as they asked for no foreign help for such work, they could not always understand why they must close such a station because it was in the territory of some other Mission. On one such occasion I remember a native exclaiming "I should like to know who divided China between England and America!" We were generally able however to smooth over these little difficulties and to work in perfect harmony and, speaking at any rate for the lady workers, we can testify that never even the

least vestige of coolness or unpleasantness came between us: our joys were common joys and our sorrows common sorrows. We have so lately joined the West China Mission that we cannot speak from experience of the work here, but can only wish for ourselves and our fellow workers that we may always remember that the work is not ours but Christ's, and that therefore there is no room for petty jealousies. May we love each other, pray for each other, bear each other's burdens, rejoice in each others joy and share each others sorrows, realizing ever more vividly that "We are all one in Christ Jesus."

L. S. P.

## West China Religious Tract Society

### Annual Report for 1901.

The Report is now in the hand of members, and the Secretary will be glad to supply extra copies to any who desire them.

Members might make good use of the Report, by sending copies to Friends in the home countries, and so extending the circle of the Society's well-wishers and supporters.

## Orders passed on to Shanghai.

The Tract Society, like many other benevolent institutions and individuals, is hindered by limited resources from doing all the good it would like to do. We would be glad if we could keep in stock here, all the religious Literature, published down river, which missionaries are likely to want. But as this is not at present within our power, we are proposing to do what seems to us the next best thing.

Friends requiring books of this kind, from Shanghai or elsewhere, may, if it is any convenience to them, send their orders to the Depot Secretary or the Secretary. These orders will be despatched to the right quarter, and the books required will be supplied as soon as possible to the purchaser.

The Tract Society does not wish to make money on the transaction and will therefore charge just enough to cover the price of book and carriage or postage.

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### Calendar for 1903.

The Society has decided to issue a Calendar next year, and the Executive Committee will spare no pains to make it a credit to West China. It is to be printed at the Kiating Mission Press, which, we are very glad to know, is now hard at work again.

We shall be glad if friends will send orders for Calendars soon, so that we may get a notion of how many will be required.

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### Diffusion Society's Literature.

The Society is hoping to increase the usefulness of the Depot by keeping there permanently a stock of the Literature published by the Society for the Diffusion of Christian and General Knowledge among the Chinese (commonly known as the S.D.K., Diffusion Society).

There is a considerable demand for many of these works in West China, and it is hoped that the Tract Society, by thus bringing the supply within easy distance of the demand, will effectively help both the Diffusion Society and the reading public of the West.

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### Stock at Kiating.

We have arranged for a large number of copies of all tracts published in Kiating, to be kept there, so that such works may be procured by missionaries residing in stations near to that city, much more quickly than would be possible if our only store were at Chungking.

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### Union Hymn Book.

We have just placed an order for a large edition of the Hymn Book, and we hope that henceforth we shall be able to meet the large demands for hymn books with more promptitude and despatch than formerly. Orders may be sent either to Kiating or to Chungking.

### List of Sub-Editors of the "NEWS"

Ch'en tū	Rev. O. L. Kilborn	
	Canadian Mission	
Chungking	Rev. J. Beech	
Ichang	Mr. G. F. Row	
		C. I. M.
Kwan Hsien	Mr. J. Hutson	
		C. I. M.
Kwei Cheo	Mr. Jeffreys	
		C. I. M.
Lū Cheo	Mr. T. James	
		C. I. M.
Mien Cheo	W. A. Lawrence	
		C. I. M.
Pao Ning	Mr. Aldis	
		C. I. M.
Shun Ch'ing	Mr. Jennings	
Swei Ling	Rev. J. Curnow	

### Apology To Subscribers.

Owing to the Mission Press having to change hands the June and July numbers of the News had of necessity to be omitted. Ed.

### Consular Service U. S. A.

At the request of the Rev. H. O. Cady we insert the following:— United States Citizens in the former Chungking Consular district are requested to send their names, ages, United States addresses, proof of citizenship—whether native or naturalized, of themselves and family to the United States Consulate at Hankow for registration, as the treaty requires a register of all United States citizens in China, to be sent to the United States Legation in December of every year.

(Signed)

L. S. WILLCOX.

U. S. A. CONSULATE  
HANKOW



## West China Religious Tract Society.

Chungking July 1902.

Dear Friend,

It has been proposed that the Constitution of this Society be altered by the addition to Rule 8 of the following sentence:—  
“This Rule is is not intended to apply to serial publications”.

The Rule at present stands as follows:—

“8. *Society's Publications*.—All books and tracts published by the Society must first be submitted to the Examining Committee, and no tract or books shall be adopted which are not approved of by a majority of that Committee”.

As alterations may only be made when supported by a two-thirds majority, I would ask you to let me know as soon as you can whether you approve of the change proposed.

The Executive Committee ask me to say that they support the change, as likely to help the Society's work, for the following reasons:—

(1) The rule says, that all books and tracts are to go before an Examining Committee and be approved before they can be published. But we have found it impossible to do this with the Sunday School Lessons and Lesson Helps, which Mr. Lewis is often unable to have ready until it is time for them to go to the Printers. Yet we are reluctant to cease our connection with these papers, which seem to be extending more and more among the Mission Stations in West China. Therefore we propose to exempt periodicals from the operation of the rule.

(2) The rule is very important in the case of books and tracts, which become, on publication, a permanent part of the literature sold by the Society. It is most desirable that such should be carefully examined beforehand, lest they should be in any way unworthy of a Society representative of the body of West China Missionaries. But periodicals are short lived, and so great care seems unnecessary with them, besides entailing a large amount of labour, which is not easily procurable at short notice.

(3) Though proposing to exempt periodicals from the operation of Examining Committes, we would point out that each issue as soon as it comes out, is under the eyes of the Executive Committee, in whose power it always is to arrange with the author for alterations of any kind to be made in future

issues, or if desirable to cease the publication of the periodical altogether.

(4) The increasing sale and the general approbation which Mr. Lewis's Lessons have met with, shew that the plan of publishing them without an examining Committee works very well.

I would ask again that all members who receive this will send their votes on the subject to me as promptly as may be. The appended form may be filled up and returned to me.

Yours sincerely

LEONARD WIGHAM.

Secretary

To the Secretary, W.C.R.T.S.

I \* of the proposed alteration in the Eighth Rule.

Name \_\_\_\_\_

Date \_\_\_\_\_

\* Please insert "approve" or "disapprove" as the case may be.

### Ghoom, Darjeeling, India, 18. 3. 02.

"The entrance of Thy words giveth light". psal. 119. 130.

Dear Friends of Tibet.

How many instances we have of the above text. Wherever the word of God gains entrance the inevitable result is light.

Our words may, and do often, cause gloom and darkness, but His word never; tho' it may reveal it. This is so as regards nations and individuals.

I have a whole load of the words of "The enlightened-one" (which is but a small atom of the entire Tibetan bible) written in "gold" and "silver", but, alas for the light it has given to Central Asia (Tibet). "How great is that darkness".

The other day I sent off to the border of Tibet a heavy load of the Gospels of Matt. Mark, Luke & John and I am sure that that Tibetan never carried a more precious load. They were ordered by Miss. A. R. Taylor, who will see them into the hands of the

people, and it is hoped that each will be a light, a silent messenger to the Tibetans. I have had the joy of sending off this priceless treasure in several directions: to Bhutan, Sikkim, S. W. Tibet &c. The Darjeeling Tibetan Missionary ladies are good customers. Not long ago I sent them two loads. They had no sooner got them than they gave in another order.

It has also been a joy to us to see these scriptures set up, printed, pressed, cut and bound by Tibetans themselves from various parts of Tibet and even a mongol representative. Some have also been stereotyped as a pledge of future demands. Since coming here we have printed in our small press 1,000 copies each of Matt. Mark, Luke, John and Acts.

We are now hastening on with Romans and the rest of the Testament. Hymns, "A small history of India", "First Tibetan School Reader", S. S. Lessons &c. have been printed. I hope also to see a catechism through the press soon and a second edition of Matt. to be printed from stereos. It will always be a great joy to us to be able to look back upon this much foundation work done as a result of the devils restlessness in China in 1900.

"Stormy winds fulfilling His word".

Kindly join us in praying for Gods' richest blessing on the above work, that the seed may fall into "good ground".

We have had the Joy of welcoming Mr. O. Eklund from Finland to Tibetan work and are expecting Miss. C. Rasmussen from Norway. She is to commence studying Tibetan here with a view to work in the greater and more needy field in East Tibet, in connection with the C. I. M. under Mr. C. H. Polhill Turner.

Kindly remember these new workers in prayers, while not forgetting the older ones. Pray also for the few Tibetans who have dared to take upon them the name of Christ and those who are still hesitating.

In behalf of the work

Yours truly

Edw. Amundsen

formerly of Dachinlu

### “All my Springs are in Thee”

Lord is it possible that this should be  
 That all my secret springs might be in Thee?  
 If such Thy will, and such Thy power to bless,  
 Then why should I be satisfied with less?  
 Why should my soul go mourning half her days,  
 When she might sing a ceaseless hymn of praise?  
 Why has it been so oft my weary plaint  
 That I am thirsty, desolate and faint?  
 Why burns my lamp with such a feeble light,  
 When I might be a beacon strong and bright,  
 Shedding a radiance far upon the road,  
 Thus guiding other travellers homie to God?  
 Why do I limit Lord, Thy saving power,  
 When 't is Thy wish to give me such a dower?  
 Why, but that I a tiny pitcher bring  
 For Thee to fill, when Thou would' st give a Spring,  
 And oft-times, I forget to come at all,  
 What wonder then that I should faint and fall,  
 How can my life aught else than barren be,  
 When Lord, I live so much apart from Thee?  
 Now, weary of myself, I come at length,  
 And long to find in Thee my only strength,  
 My heart's desire Oh Saviour, grant to me  
 That henceforth all my springs may be in Thee,  
 If Thou my will and all my powers control,  
 Then Heaven's own Peace will rest upon my soul,  
 No more shall I these heavy burdens bear;  
 The strain of worry and the fret of care,  
 The clouds of doubt and all the trembling fears  
 Which kept me oft in sorrow and in tears  
 Are mine no more, Thou barest them for me,  
 And with glad heart I now may follow Thee,  
 Henceforth Oh grant me by Thy grace divine,  
 That I may know no other will but Thine,  
 If, in my heart, self hath usurped the throne,  
 Expel it Lord and reign Thou there alone,  
 Help me to walk with Thee from day to day,  
 Ready Thy gentlest whisper to obey.



If Thou my Lord wilt thus with me abide,  
 My Saviour, Comforter, my Friend and Guide,  
 No matter whereso'er my lot be cast;  
 Neath sunny skies or winter's icy blast,  
 Be dear ones near, or be tney far away,  
 My soul shall find in thee, her strength and stay,  
 Then, be my heart so filled with Thee my God,  
 That I must spread Thy glorious Name abroad,  
 That others seeing all Thou art to me,  
 May thus be led to seek their springs in thee.

L. S. P.

The following Article from the April "Chronicle" of the L.M.S. may be of interest to our readers:

### The Aboriginal Tribes of China.

By MR. LEWIS JONES, OF HANKOW.

**T**HE aborigines of China are very different from the Chinese. They differ in build and feature, in habits and ideas, and the relationship between them, if there is any, must be very remote. In many respects they more nearly resemble the Tibetans and the Shans, Karens and Kachins of Burmah. These latter have a tradition that their ancestors came from further east, and the districts they inhabit still stretch some forty or fifty miles beyond the British frontier. The probability is that these all had a common origin, but the differences here again are so great as to indicate that the divergence was no recent one.

The aborigines of China are divided into three distinct peoples—the Lo-los of Szechuan, the Ming-kia of Yunnan, and the Miao-tsz of Kwei-chow and Hunan. The two latter seem to be more closely allied than the former, but this may be because, as yet, little is known of the Lo-los. Neither of the three can be called a nation, for they have no federal head nor centre of government. They are just groups of closely related but independent tribes. John Chinaman, with characteristic contempt, calls them all *Yeh-ren*—that is, "wild men." Of their numbers it is impossible to speak with any certainty, but probably they would amount to one or two millions, possibly even more.

The Chinese are very jealous of the foreigner having any intercourse with these tribes, and try all they can to prevent it, sometimes even refusing passports to the tribal districts. The reason is that they fear we might incite them to revolt and to follow the example of the peoples further west in throwing off the Chinese yoke. Such fears are surprising, for these tribes are all thoroughly subdued, and are quiet and peace-loving, differing in this from their fiercer brothers in Upper Burmah. So far as we know too, they are almost entirely unarmed, such few weapons as they have being of the most primitive type.

Their languages seem to be related, but each tribe speaks a distinct dialect. They have no written language, and consequently no literature. In their habits they are excessively filthy, and in morals extremely lax.

Many of the tribesmen speak Chinese fluently. They are obliged to know something of it in order to hold intercourse with the suzerain people, and also in order to carry on their trade with them. This trade consists mainly in the barter of agricultural produce for calico, tobacco, &c., and now, alas! to some extent for opium. All this is done at the markets in the Chinese villages on the edge of the plains.

The writer's intercourse with them has been very slight, as it is only on two or three occasions that he has come into contact with them. In one instance, when travelling with a C.M.S. missionary, a detour was made to reach a market much frequented by Miao-tsz. The place was thronged by a motley crowd wearing a variety of costumes. Including foreigners and Chinamen, ten different peoples were said to be represented there, which means that there were eight different tribes of aborigines.

They are distinguishable from the Chinese and from one another mainly by their dress; but in the case of the men this distinction is fast fading, as they are gradually adopting the Chinese style, and even shaving the head and braiding the queue. The women, however, are more conservative, and retain their picturesque costume. This consists of a head-dress made of a pretty fringed kerchief ingeniously arranged. The skirt is heavy and closely kilted, somewhat resembling the Highlanders' kilt, but considerably longer, reaching below the knee and made of plain coarse, homespun. Above this they wear a loose jacket of medium length, also of a coarse material, but almost completely

covered with embroidery. It takes a Miao girl the whole of her spare time throughout all her girlhood to embroider this jacket ready for her wedding day. The legs and feet are generally bare, but on long journeys straw sandals are worn, and in the cold weather a rude sort of puttee.

Their religion is fetish worship and demonolatry. They have no idols and no temples, but ancestral worship is practised in some degree. Probably this is a result of their contact with the Chinese.

Very little has yet been done towards the evangelisation of these dark and needy tribes. Workers among the Chinese have already too great a task before them to attempt to go beyond it, much as they long to do so. But some of the aborigines who understand Chinese have heard the Gospel in the cities and markets of Kwei-chow and Yunnan, and the first-fruits from among them have been baptized.

The first convert from the Miao-tsz, a bright, earnest fellow, named T'an, came several years ago to Chungking in company with one of our missionaries. The writer met him there, and was much pleased with his intelligence and evident ability. It was our great ambition at one time to go to work among these peoples, and so this interview was of great interest. At Mr. T'an's earnest appeal a missionary was afterwards appointed to work among them. This was Mr. Webb, a friend and former colleague of mine. In a little while, however, his wife's health broke down and he himself was far from well, so they had to return home. Mr. Fleming was appointed as Mr. Webb's successor, but before many months had elapsed he and Mr. T'an, who had gone with him as teacher and evangelist, were both murdered on the borders of the Miao country.

This foul tragedy, however, was not the work of the Miao-tsz, but of the Chinese. It was instigated by an official, probably owing to the before-mentioned jealousy and suspicion.

Mr. Fleming was the first martyr from the ranks of the China Inland Mission, and Mr. T'an the first of his race to win the crown.

Their deaths were not in vain, for after this the way was thrown open for work among these highlanders of Western China, and just before the outbreak of 1900 some itinerations among their villages revealed the fact that they were eagerly

waiting for the Gospel, and some two hundred or more were anxious to enroll their names as inquirers.

The Rev. S. R. Clarke, of the China Inland Mission, has for several years been crowding into his busy life the study of the Miao language, and has compiled a grammar and vocabulary. He has remarkable linguistic ability, as is shown by the fact that he is one of the committee for the revision of the Chinese Bible. For the present this revision work necessitates his presence in Shanghai, but it is to be hoped this will soon be completed, and that he may be set free to return to the west, and become the leader and pioneer in the work among the hill tribes of Kwei-chow.

### A free translation of a native tract against Opium cultivation

( found pasted in a wayside inn )

Heaven's times, men's affairs are subject to change  
List while my homely words I arrange,  
You're exhorted to good deeds where'er you go.  
Now I'll exhort you, no more Opium to sow,  
The fattest of field land does Opium usurp,  
All the best of manure does Opium use up.  
'Tis a touch and a go business, be you ever so smart,  
It won't bear the mistake on your part.  
Think of the ground, one load of grains sows,  
Think what in ounces of Opium it shows,  
When gotten to market the price has gone down  
Not enough to repay you the labour bestown  
'Tis common talk, and that everyone knows  
O'er other provinces in plenty it grows  
The old's not sold out, ere the new lot is in  
Your hope of a good export trade, is but dim.  
The country has changed much the last few years  
Not like the Tung Chi and Hang Fung days it appears,  
Then, on your sowing, did the rich sap ascend  
On a dozen incisions you could almost depend,  
Now, tho' manure it as much as you please



After two cuttings the dark juice will cease,  
 Just say to yourself with your hand on your heart  
 I'm not at all sure I shall find a good mart.  
 Seem's it to me, as Tho' Heaven's heart sick,  
 Of seeing the Opium growing so thick  
 So the sap is withheld and He sends us a drought  
 And years in succession the harvests go short.  
 These years the Opium's cash too the mace  
 And the outlook is getting still harder to face.  
 Our rice in the meanwhile is getting more dear  
 And to me I may say 'tis becoming quite clear  
 That if in the coming years, war should arise  
 Our grain will soon run to famine price.  
 Let us with forethought look well ahead,  
 And secure by our sowing the store of life's bread.  
 And with less labour and travail besides,  
 With broad beans and wheat corn sow all your hillsides.  
 Our wheat and our rice in their plenty compete  
 And green peas and broad beans in flavour be sweet  
 (Now let the Opium be a thing forbidden.)  
 Then may the family drive the wolf from the door  
 And the countryside's peace and plenty be sure.  
 Let the country's sowing of Opium be stayed,  
 And wheat and beans sown in their myriads instead.  
 As for a "fu" or the province entire  
 What a fabulous reckoning we should require.  
 Come now good sirs all just be think you a snatch,  
 Shall man's strength be found, gainst Heaven a match.  
 'Tis a wasteful business from end to end,  
 Both in the toil and material we spend.  
 Alas for the men of this world and their ways,  
 Many the foolish, and few the wise,  
 Some are unwilling other business to do  
 Some out of covetousness, this path pursue,  
 Find it hard to believe, that it may be next year  
 Their drug will go cheap, their rice will go dear.  
 While sowing the corn grains will make food abound  
 Even, in bad years, will plenty be found,  
 I look to you sirs, ev'rywhere to exhort  
 And scatter my humble production abroad.

If all men repent, Heaven's purpose will turn.  
 His back to the old days, of our countrymen's prime,  
 When Opium there was none,— the good time.  
 Let us back to the days, and the ways of old,  
 And times like Chungchen's and Chi'enlung's prime,  
 Back to the old ways and our rice will be cheap,  
 Clear flow our rivers and peace on the deep.  
 While with our country, far and wide  
 Good will and happiness ever abide.

*April 1902*

H. PARRY

### Chungking Notes

H. M. S. Woodcock left this port June 15th. for Swei-fu, Kiating and Chentu if the water permits. Captain Somerville was in command. Mr. Rose, assistant to Consul Wilton, accompanies them as interpreter. The Kin Sha and Woodlark remain here.

A party of six sisters are among the latest reinforcements of the R. C. Mission. They are the first women to come to West China in connection with this mission. They are to locate in Chungking.

We are glad to report the return from furlough of Mr. Murray and family. Every branch of mission work represented in Chungking has now its full corps of workers. The resident protestant missionary community, exclusive of children, numbers forty-five.

The lack of rain about Chungking threatens the rice recently planted. The weather continues cool, fever cases numerous.

C. I. M. On the 5th. of June we received the sad news of the death of Mr. Jeffries of An-shuen after a short attack of fever.

On the 6th. of June, 7 young men arrived from down river and left us on June 16th. for their stations.

Messrs Bird and Mc Intyre for Lu Cheo,

Messrs Chenery and Pike for Kwei Cheo,

Messrs Mc Leau and Emlecry Uin-Nan and

Mr. Webster who hopes to join Mr. Edgar for Ta-t sien-lu.

M. E. M. Mr. Cady and family and Mr. Peat and family arrived here in May. Mr. Cady and family have gone on to Chentu. The Peats are detained here because of the serious illness of their son Frank. He is now convalescing after an illness from fever of 8 weeks duration. Mr. Curnow and Dr. and Mrs. McCartney were also sick of the same disease. Dr. McCartney is again able to resume his work, the other two have about recovered. Mr. Manly is away on his second trip over the Tsi Cheo district. He writes that the authorities have executed five boxers at Yang hsien and three at Tsi Cheo and that all is now quiet. No rain in that section.

Mr. Lewis left here June 10th. for a visit to Tsi Cheo, Chentu, Suiling and stations en route. He will return July 19th. Mr. Johanson left for a trip over the Ho Cheo district a few days before.

L. M. S. This mission has been reinforced by the arrival of Rev. A.E. Claxton and family, and Dr. Thos Kirkwood. Their boat was very badly wrecked at Feng-tu, and goods all swamped.

By the timely assistance of their "red boat" however, their losses have been greatly minimised. At the present time the Mission boasts of a larger staff than ever before in its history—two ladies two clerical missionaries, and two doctors. Six! but the smallest number of any Mission in West China probably!! One fervently trusts the work done is in no sense, in the past, or at the present time, to be measured by the number on the Mission Staff!!

News has reached us from the Home Office of a gift of £100 763 taels from "a friend" for a new Chapel in the City.

After the 5th. month. feast, our classes are beginning to reassemble. The regular Enquirer's Class meets on Monday evenings in three sections, and has an average attendance of 150. The members are preferred thro' examination only, and no single one is baptized (admitted to Church fellowship) who has not been with us *nine months*, and has passed the necessary examinations.

Rev. Claxton leaves Chungking on June 17th. on a visit to our country stations, and hopes to open Lan Chuan before he returns. Two hospital assistants are accompanying him with medicines, etc. etc. to "kan ping" on the route.

City and hospital work are carried on as usual. Street preaching with daily dispensing is the daily routine.

Tan-Tsz-Shih suburban station across the River is visited three times a week also.

**F. F. M. A.** Mr. and Mrs. R. J. Davidson have just returned from a month's visit to the Tung Siang district. They conducted classes for Bible instruction in some of the towns, and a good deal of interest was manifested. Need for the greatest care and caution in dealing with the present movement was emphasized in every place they visited.

According to their account the evil smells in this district surpass even those of Cologne described by Coleridge in the following graphic terms:—

“I counted two-and-seventy stench  
All well defined and several stinks”.

In fact they had to retreat sooner than intended; owing to Mrs. Davidson having an attack of fever which she has not yet been able to shake off. Mr. Davidson describes the inns as the worst he has been compelled to stop in. The boys and girls schools are at present closed for the 5th. moon feast, and Mr. Vardon is occupying the interval by visiting the out-stations.

The number of children at the Hill school is greater than at any time since its commencement. Mrs. Wigham is helping Miss Hunt this term, Mr. and Mrs. Jackson having moved nearer the city.

A good attendance is still maintained at all the meetings, and large audiences are easily obtained in the street Chapel.

### Birth.

At the C.I.M. Chungking June 18th. the wife of the Rev. J. R. Adam of An-Shuen, of a son, William Stewart Anderson.



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**Death.**

At An-shuen, May 18th. Mr. Jeffries C.I.M. of fever.

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**Latest News.**

The following news has been supplied by the M.E.M. regarding the Boxer disturbance in the Tzu Chou district.

The Christians of Tien-Ku-chiao were surrounded at midnight on June 17th. The chapel and surrounding dwelling houses were burned. Two men and two women were beheaded. A man, his wife and son were burned in their own house. Three others were badly injured. One of those beheaded was the much loved pastor of that mission station: the Boxers were afterwards attacked and defeated by the Imperial troops.

The Woodlark left for Hochow on Tuesday 15th with Consul Wilton on board.

We are informed that the country is very unsettled and travelling on the Chentu road is unsafe.

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## **NOTICE**

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Pending settlement with the Anglo-Chinese Publishing Company, now established in the City at Chaotien men, Cheng chiang pien, the Undersigned have given temporary accommodation in their premises at Lungmenhao to the English printing press taken over from the "Missions' Advisory Board"; and are now prepared to execute **ORDERS FOR JOBPRINTING** in either language with neatness and despatch.

Chungking, 1st July 1902.

**THE CHUNGKING TRADING COMPANY**

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# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at  
**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM

Printed at The Lungmenhao Press.

**Job Printing  
At Reduced Rates  
The Lungmenhao Press  
Chungking.**



# The West China

## Missionary News

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Vol. II

NOV. 1902.

No. 9

### The Missionary And His Converts.

What may be said under the above head would also largely apply to the relation of the missionary to all Chinese, or to every conscientious effort of any foreigner in China to adjust himself to his surroundings and to the people among whom he mingles. The problems to be solved are largely the same. Differences of race, custom, or religion, often lead to mutual misunderstandings and consequent mutual repulsion. The Chinaman would not have the Westerner within his borders, and many Westerners will not have the Chinaman within theirs. They mix like oil and water, and many think the Chinaman will eventually be the oil on top. But the Babel-scattered peoples are running to and fro to the remotest corners of the earth, making mutual contact and intercourse inevitable. How then shall misunderstandings be lessened if not removed, and the diverse races fused into the divinely purposed unity?

How, especially, shall the missionary do his part in the work of removing the mountains of prejudice and hatred athwart the path of the Prince of peace? Preaching a gospel which will not tolerate aught inconsistent with it, how shall he so present it that it will meet with acceptance from those who may have been its bitterest enemies? How shall the mountains become a plain before the advancing tread of Prince Immanuel? Not otherwise, it would seem, than by patience, forbearance, tact and that Christ-like love which is inwrought by the Holy Spirit. Aught

else is but stubble for the burning. Alas! into how many errors we fall and sin all. Is the soul of the literary man unutterably filled with contempt of us? Then let us beware lest we return some of the same feeling. Trained in the lore of the West, and accustomed to regard China as half-civilized or barbarous, how natural to hold oneself somewhat aloof, or manifest an irritating condescension. Did we not cross the seas to uplift this people from centuries of dense ignorance, superstition, and heathen darkness? If we are not superior to them at all points, how can we hope to lift them up? Let Christ answer, "And if I be lifted up, will draw all men unto me". Only the Christ sacrificing himself for men can draw and lift men out of the mire of sin, and only as we are drawn up to him ourselves, and yield ourselves as ever living sacrifices, can we draw others to him. Only as we in humility render lowly and loving service, can we have true exaltation in the love and affection of those we serve.

We and our converts may not entirely understand one another; but if love is the link which binds us, the opportunity is one an angel might covet. It will be ours to persuade, to lead, to inspire. From heathen despair to Christian hope is a heaven-high lift, but not more than should be the measure of our purpose and zeal. Mere nominal adherence to the truth is but dust and ashes to the devoted soul. If we seek high things we must not aim low. God's purpose for this people is no other than for those among whom we have had our birth, and the fruitage will be no less abundant and glorious.

We may lead but not drive men into the Kingdom. And blessed is the man who has this high privilege! Few opportunities in a Christian land can compare with it. But what demands on the man who would measure up to it! What patience with the perverse, what perseverance in apparent failure, what courage in the midst of calamity, what tenderness and tact in dealing with the erring ones, what wisdom in the midst of those who oppose themselves! Without partiality, without prejudice, without passion, without pessimism, here a warning, there persuasion, here a rebuke, there consolation, building up more than tearing down, preaching the true more than fighting the false, in all things showing oneself a pattern to the weak, the ignorant and the unwary. Is the goal too difficult? But the rewards are commensurate. It is to have the confidence

and affection of an ever-increasing flock, to share in Paul's joy over those whom he had won to the Lord. Are there false ones? There always have been. But there are true ones, too. Search for them as for hidden pearls, and thou shalt have much rejoicing in them. Faint not, but hold fast that which is good, and thou shalt have many stars in thy crown when the Master calleth thee.

S. L.

---

### Copy of the letter presented by Chentu Missionaries

We have received the following letters from : Dr. Canright of Chentu, we are sure that he is right in thinking that they will be of interest to our readers Dr. Canright adds "Since our new Viceroy arrived conditions here in the city at least have rapidly improved. This leads us to sincerely hope for the same in the country around soon."

---

**His Excellency,  
Governor General, T' sen,  
Sir:**

We the undersigned Protestant Missionaries of Chentu, wish to offer to you a respectful word of welcome to Sz-Ch'uan.

We have heard with satisfaction of your vigorous and progressive policy in the North. We realize the difficulty of the task that was given you there, and appreciate the thoroughness with which you carried it through. We know how wisdom and justice dominated your policy in dealing with Mr. Timothy Richards in the matter of the Shan-Si University, and with Mr. D. E. Hoste regarding the missionary question.

China's most urgent need is liberal, broad-minded rulers. You, honored Sir, we believe to be one of these, a Viceroy who will at once bring glory to his Emperor, Kuang Su, and good to his people. Therefore, we regard your coming to Sz Ch'uan at the present crisis as an event of happy augury for the future of this great province.

Please, then, accept this expression of our hearty and united welcome.

Signed:

( H. L. Canright, M. D.

)

Committee ( Thomas Torrance.

)

( L. Kilborn, M. D.

And fifteen others.

### Translation of Governor General Ts'en's reply to letter of welcome sent by the Protestant Missionaries of Chen-tu, West China.

In respectful reply

The letter bestowed upon me by all the pastors was handed to me yesterday through pastor Torrance.

I am not worthy to receive your praises, and I shamefacedly and unceasingly thank you.

The sudden uprising of rebels in Sze Ch'uan Province at this time is entirely owing to the unpreparedness of the local officials.

It is much to be regretted that you should have had cause for alarm.

I earnestly hope that this insurrection may speedily be suppressed, and that both the people and the Church may enjoy tranquility.

Regarding my management of affairs in Shan-Si, it was entirely owing to the fact that all the leaders of your Church were truly able to act according to that precept of the Save the world Religion "Love men as thyself," therefore the honour should be equally divided between us.

Having come to this place I earnestly hope that, as with the leaders of your Church in Shan-Si, so there may be, between us, mutual confidence and sincerity, that thus I may be able to accomplish in Sze Ch'uan what I was able to do in Shan Si.

This letter of thanks is sent by hand.

May you daily enjoy happiness.

I respectfully present my name.

( Translated by A. GRAINGER. )



## Distribution of Literature at the Triennial Examinations, Chengtu.

Triennial Examinations! All over the Chinese Empire-Pekin, Nanking, Wuchang, Chengtu, etc-these time honoured institutions take place every three years: but this year was a "grace" exam, and the regular one comes not until next year! It is 5 years since the M. A. exam: students had an opportunity of *failing*, because the Boxers in 1900 put exams out of the question. It was a "grace" exam: too because 240 were allowed their M. A. degree whereas only about 150 of the best students are usually passed.

**Of failing?** About 15,000 candidates enter every time! These are of all ages and places from the decrepit old man aged 60 to the young vigorous clerk of 23- how many *can* pass?

The exams. consist of 3 papers dealing with the Chinese Classics, government of the people, mining, and comparison of Western ideas of thought and action with Mr. Chinaman's? The time for each paper is about 36 hours. Pukai, pipe, inkstands and pens all are huddled up together in a small cell, cold and damp, consigned to the student, the same in which he sleeps, and has his meals. These meals are supplied wholesale in examination area. When once in he cannot come out until his paper for the time is finished, sometimes he dies in his cell. Two deaths occurred during the first paper this year, and the bodies were thrown over the wall to be taken home by their coolies.

The presiding Officials are even sealed in to prevent cribbing, etc, etc. A cannon report is heard, and the first batch of students leave their cells. Mr. James Murray and his colporteurs and friend are at the principal entrance ready to give each student one of the N. B. S. Society's illustrated and annotated Gospels. What a rush! These books are very readily accepted-one man is to have one Gospel. This is the 4th. time Mr. Murray and his men have been here doing this same work, and he knows just where to place his men. "One man one book," but no! the scholar receives a fine yellow backed "Acts of the Apostles" and puts it in his sleeve, and goes on and meets a colporteur with a very beautiful dark red backed "Matthew's Gospel," and that, he stops to get, and yet a pink backed "Luke's Gospel," and seagreen backed "John's Gospel" nothing will stop him until he gets a fine

book of every color quite new, and fresh from the printer's hands! The presentation goes on for 3 hours, or more. Cannon firing announces the students' exit from the hall, and time for reassembling.

During three different exits were the books given away, and in all no less than 17,000 copies were received by these men. Can anyone conceive any better plan to get at the literati of China than this? How far such a distribution will extend no one can tell for these M. A. degree men come from all over the Province, and they all may become true Christians! It has cost the N. B. S. S. over Tls 40000 for these books, but one is convinced that they are the Seed of Life broadcast over Heathen China.

R. W.

### **I will lift up mine eyes unto the hills from whence cometh my help. "Ps cxxi"**

How often must this verse come into the minds of weary workers in the crowded cities in the plains of India as the hot season creeps on and the days get longer and the heat more intense, how wistfully their eyes must look towards the hills where are the cooling breezes which can bring back health and strength to their enfeebled frames. The hills are the salvation of many of the Europeans in India, who but for them would soon succumb to the unhealthy climate. In many parts of China also we have our hill sanatoriums to which we fly for refuge from the trying heats of summer. Many of our number in Chungking can testify to the benefits which we have derived from a sojourn on the bungalow hills, where far from the maddening crowd and the smells of the city and surrounded by fragrant pine trees, we have been to rest awhile; verily on the hills we found strength. Perhaps the best known of these mountain health resorts in China is Kuling and we think that the following description of that place, taken from the Central China Christian may be of interest to our readers.

## Kuling

We often speak of Kuling in this paper. No doubt you would like to know more about the place. It is situated 250 miles up the Yangste from Nanking. It is 30 hours on the river steamers. We land at Kiukiang and go in chairs on the backs of coolies across the plains ten miles, then up the mountain side five or six miles until we reach a little valley some 3500 feet above sea level.

It is fifteen to twenty degrees cooler there than in the plain at the foot of the mountain. No matter how hot the sun feels in the middle of the day, it is cool in the house or when a cloud passes over. The air is delightfully clear and fresh. The pure, invigorating atmosphere is one of the chief charms of the place, and one especially appreciated because of the sultry, depressing condition which we have left in the valley.

The one valley higher up and running parallel to the Kuling valley, together with the abundant rain-fall furnish the conditions for a goodly number of mountain springs in Kuling. The rocky formation of the hills being sand-stone the water is soft and fine for drinking or washing purposes. A large mountain stream flows through the middle of the valley. A beautiful place for the children to play.

From the centre of the estate rings out the church bell which calls to prayer and praise in a neat cut-stone chapel that will seat 400. This building was designed by Bro. Saw and now a fitting tablet to his memory adorns its walls.

There are now about 130 residences in the valley. Most all of them of cut-stone, that being the most available building material.

All the missionaries of Central China mingle here in helpful association.

There are many delightful walks into the surrounding mountains revealing beautifully rolling hills, charming cataracts, rugged canons, towering peaks, ancient temples, moss grown ruins, crumbling pagodas, caves, pools and the famous three falls where the combined descent is about 600 feet.

It is useless to say that Kuling is a great boon to the missionary and one for which we never cease to thank the Creator of all that is beautiful, grand and good.

### West China Religious Tract Society.

We expect to continue the publication next year of the Sunday School Lesson Helps, but in a different form from this year's.

Instead of issuing the Helps in a separate book from the Lessons, it is intending to publish two series of Lessons, Senior and Junior, at the same price which will probably still be 22 cash. The Junior Lessons will be largely similar to the present Lesson Books while the Senior will omit the question and answer part and perhaps condense the other Questions, and will contain Lesson Helps similar to those now being published.

As the demand for Junior Lessons will probably be much greater than for Senior, we propose at first to order one fifth Senior and four fifths junior, of the total number of Lesson Books and unless otherwise stated we propose to fill orders for Lessons in these proportions. We shall be glad, however, to receive as soon as possible orders for next years Lessons, stating how many are desired of Senior and junior respectively. The Lessons will continue to be prepared by the Rev. S. Lewis. We are hoping to have the Lessons better printed and got up than they have been this year.

The Society has just ordered to be reprinted a stock of large print sheets of Scripture Extracts, suitable for posters. The price of these we expect will be one cash each.

The Society is also getting a West China Calendar published at Kia ting, which will contain among other interesting matter, a map of Ssu-Ch'uan Province, showing all the Protestant Stations and the principal Out-stations. The price will be announced next month, but will be about the same as that of the Hankow Calendar. It is to be hoped that West China Missionaries will help to circulate the West China Calendar. Please order early, so that Calendars may be supplied in time for New Year.

Arrangements have been completed for taking up agency for the Diffusion Society, or S. D. K. and we hope before the end of this year to have a complete stock of that Society's works in our Depot. The prices may not be the same as the Shanghai prices, but we hope they will not largely if at all exceed them, and we believe it will be a great convenience to friends in West China to get these books, for which the demand here is steadily



increasing, supplied with out the risk and delay of ordering from Shanghai.

The Methodist Mission Press is making arrangements for meeting the largely increased demand for literature which will be caused by the establishment of this agency.

LEONARD WIGHAM.

Secretary.

### C. M. S. Notes.

**Sin-tu Hsien**—In actual work we have been able to do very little for the last two months. Guests have been few and only in the earlier months of the year did we feel welcomed to sit and preach in the shops when there was no market.

Since we returned in March there has been one baptized.

On August 6th things were so uncertain on account of the activity of the Hung-teng-kiao; that acting under official advice, Mr. and Mrs. Thomas and baby and my wife, child and self left for Chentu. Mr. E. A. Hamilton remained in charge.

We ask prayer that the present upset may in God's providence be used to open a wider door for witnessing to our blessed Lord and Master.

REV. W. ANDREWS. AUGUST 1902.

**Hsuen-lang-keo**—Miss Knight and I came up here last March to stay for the summer, and see whether this place would be suitable as a future sanatorium. It is situated 30 li from Miên-chuh Hsien among the mountains. Though we are the first to live here, others have spent some weeks each year resting here, and we soon found that the seed of God's Truth sown by them had not been "lost labour." The people are exceedingly friendly and anxious to learn. "Come and see us, and be sure and bring the books" is the usual invitation.

Finding them so anxious to learn, we got up a simple book of texts and short hymns, written in large characters, and taught it everywhere when visiting, also in the guesthall. It has answered very well, and now most of the cottagers round can repeat part of it, and answer simple Gospel questions. All having been taught the same thing they can help each other on.

We have had a fair attendance on Sundays and a hearty interest which has always made us glad. One woman has lately professed her faith in Jesus, and has broken her vegetarian vow; one man also declared that he did not believe in idols any more, and refused to burn incense.

We have had invitations to attend the different "Hueis" in the mountain temples to "preach the books." We have been able to go twice and met a great number of earnest Buddhist women, who listened well to the message we brought them. There have been good numbers of men and women coming for medicine and they seem to put great confidence in our feeble efforts; for all cases of accidents, which are of frequent occurrence up here, are brought straight to us. These mountains are full of coal, and hundreds of men are busy getting it out and carrying it down to the plain below.

We hope to continue here in the winter if God permit. Results are in His hand; but oh! to be drawn so close to Him, that through us, unhindered, He might work out His purposes of love for these poor Chinese.—L. S. Digby

*Aug. 1902.*

### Chaotong Notes.

The great need of the hour is good native workers. How much we long for them. How is this great need to be supplied? I suppose every missionary in West China would be glad at this crisis to have a dozen reliable native preachers at his disposal. I know how much I wish I had them here. Some three years ago we began an experiment. In the day school were some big boys who were Christians and who had reached the point when they must go out and earn their living. To apprentice them meant that they must conform to idolatry. The boys expressed a strong wish to give themselves to the Lord's work and we took them on for another three years training at least. How has the experiment succeeded? The steadiest and most persevering of the three died a few weeks ago. It was a great blow to us all. The young man lost his mother when only a baby that been brought up by his grandparents. The grandfather knelt by the bedside of the dying boy, and prayed so earnestly for the boys

recovery going so far at last as to say "Let him live Lord and take me in his place." I think the old man would gladly have died that his grandson might live.

Two young fellows are still in training. One gives promise of making a good worker. The other is doubtful though he may be of good use in some branch other than preaching. I mention the case of these young fellows to ask fellow missionaries in West China what can be done to raise up a large number of good Chinese preachers. Must each mission do its own work in this line or is it possible for some combined method to be put into practice. The experience of the past two years must have convinced every body that we can never tell what China is going to do and it beloves us all to prepare for the future. The great need of the *present* is good native helpers. The great need of the *future* will be good native preachers. As wise missionaries, what can we all do to meet this need.

### T'ung Ch'wan Notes.

The past month has witnessed much "Boxer" activity in this Prefecture, no fewer than five of our Out-stations being attacked, as well as a still larger number of R. C. places. We gave warning long ago to the officials concerned that midnight drillings were taking place, but little attention was paid to the matter, until a month ago the market town of Kwan Yin Koa. was approached by a body of rowdies, with weapons and flags, the leaders being painted and gilded and dressed in fantastic clothing. They called themselves "Shun T'ien Chiao," and their object was the Extermination of Christianity and everything foreign! Our people managed to escape, but the small mission premises as well as several houses of Christians were destroyed. Soon afterwards Chin Fu Wan suffered in the same way the numbers of the rebels had increased and they ventured to murder several people as well as to kill about 20 "volunteers" sent with an official from the city. Again our premises and about 20 houses of our people were destroyed, but we suffered no loss of life. The next coup was Tai-Ho-Chen, one of the busiest cities in our district, boasting a fine wall, yet no defence was made.

The plan of the enemy is to send messengers ahead, telling the

people that the quarrel is only with Christians, so others need not fear. The consequence has been that people have not only not resisted, but have generally welcomed the rebels with incense and candles etc.

However, wisdom came with experience and when indiscriminate murder and pillage became the order of the day, many were sorry of that welcome. A reign of terror seems to have existed for some days at Tai-Ho, shopkeepers and pawn-brokers suffering heavily, until at last the exasperated people flung themselves over the wall, when the gates were guarded to prevent escape. We lost one man killed, he died bravely, and his body was subjected to indignities, and the R. C.s lost two or three, but otherwise the sufferers were the townspeople generally.

Both missions were destroyed, the Catholics' for the third time!

A few "Boxers" went to Yen-T'ing-Hsien and Yü-Lung Chên, and did some slight damage to our premises, but happily our people escaped injury. The main body at this time reported over 1000 strong, attacked and partly destroyed Yang-Tao-Chi, and then made their camp in a fortress near troubling other Catholic places in the neighbourhood.

But Nemesis was approaching, and after much anxiety and some danger for this city, soldiers arrived and in the skirmishing that has just taken place it is reported that 400 rebels have been killed and the rest scattered. Some are being captured in small numbers and dealt with, but it will take firm hands to thoroughly stamp the movement out. I believe those who might be called "Boxers" in the sense of religious fanatics are but few, the great majority being local desperadoes whose chief objects are pillage and license. Yet the usual symptoms we now associate with "Boxerism" have been very manifest, and both officials and people seem to have some fear of the supernatural element and the marvellous humbug attributed to it. To foreigners it seems to be mesmerism or hypnotic influence of some kind, and one man who has been acted upon says he was conscious of only two impulses, "to slay, and to go forward" he tried to retreat but found it impossible!

While we regret the persecution of our people we rejoice in being counted worthy to suffer as a Mission for our Master, and doubtless good will result. The testing is valuable, and



many have been even more anxious to have their names removed than to have them put on a few months ago! May God strengthen those who remain, as happily all our older adherents have done thus far.

ISAAC MASON.

### 4 Kiongcheo Notes.

K'iongcheo (江州) lies 180 li to the south West of Chentu. It is a busy little city of some 20,000 people, governing two hsien cities, Ta-ih and Pu-kiang. It is surrounded by a network of villages, which form a fine field for evangelisation. Our C. I. M. have occupied the city for about 5 years, but with an unsuitable house and helper, the work has not gone forward as we could have wished. It was therefore decided to open it as a central station, lying as it does, only one or 2 days journey from several of our Chentu outstations, and we were appointed to work here upon our return from the coast.

I came here in December 1901, and after a month's stay, succeeded in buying a suitable property with six shopfronts, in a busy prominent position on the south street.

We removed from Kiating in February. Our first work was to rebuild the native house in semi-foreign fashion for suitable residence which occupied 2½ months. We have now been here 6 months and have enrolled some 30 odd names as enquirers, after a probation of at least 3 months. These include a few who have been enrolled several years.

Our greatest difficulty is the "Enquirer with a lawsuit" and we try as far as possible to exclude such, which is by no means easy, as every second person who comes, seems to have one on hand we insist on four conditions of Enquirership:

- (1) No opium
- (2) No idolatry
- (3) No sabbath breaking
- (4) No lawsuits.

We have cured 3 cases of the opium habit, 2 men and 1 woman, and all who have their names enrolled have brought their household idolatry and destroyed it on the t'ang. Sunday services are well attended. The morning is devoted to Gospel preaching,

the afternoon to the S. S. Lesson which has been a great success, the Evening service is led by enquirers in turn. Meetings are conducted every evening during the week. Monday evening is devoted to prayer. Tuesday to the S. S. Lesson, and other evenings to Gospel preaching and teaching. The work among the women is encouraging—My wife holds 2 classes Wednesdays and Sundays when the S. S. Lesson and Hymns are taught. We have a young Biblewoman who assists in entertaining women guests, and visits in the surrounding neighbourhood. We feel that it is too early to receive into church-membership, believing that God has yet to sift the chaff from the wheat. I have lately had to deal severely with an old enquirer, who for months past has been secretly using the name of the church in the settlement of law disputes—Expelling him from The church and handing him over to the official, who administered 2000 stripes and 3 days imprisonment. We have just had a fine testimony against idolatry, by the Christian funeral of the mother of one of our enquirers, who has an ancestral hall in the city. We had a day's services in the hall, preaching to crowded audiences, in the very place formerly devoted to the worship of the family ancestors. The following day, the body, which has been lying in state for more than a year, was carried out, and with all the usual accompaniments of a Chinese funeral—minus idolatry—was buried outside the city in the family burying ground. The whole city turned out to see how the "Fuh-in-t'ang" bury their dead.

### In the Lungchang Monastery.

The following versification written by an English visitor at the request of the abbot we noticed in a temple in the Chentu plain and, thinking it may interest our readers, reproduce it in our Magazine. The Lungchang sze is an old Buddhist monastery situated in the Hien or district of Hsin-fan, about 20 miles North of the capital on the road to Mienchu. It is said to date from the Han dynasty; it occupies a beautiful site and is surrounded by a forest of grand old trees. The Abbot is a man of uncommon culture and very friendly to foreign visitors, whom he entertains free of charge. He is able to do this, as the monastery

is well endowed and independent of offerings from the faithful. The place lies at some distance from the main road and is little frequented by worshippers. It is celebrated among literary Chinese for its wealth of "pei-tse" of which there are many hundreds scattered through the different pavillions: these records are engraved on stone and are in the handwriting of numerous celebrated visitors of the present and previous dynasties, among them the poet Su-tung po of the Sung dynasty. The buildings and grounds are in excellent condition and the outlying "dependances" or guest houses are exceptionally clean and comfortable. In visiting establishments like the Lungchangsze, one cannot but be struck with the social aspect of Chinese Buddhism, be the religious aspect satisfactory or otherwise according to the views held by the foreign visitor. One pleasing feature is the care bestowed upon the education of the boy monks; these have a lay professor to ground them in the Confucian classics, apart from the religious teaching of the Buddhist sutras, a teaching which, to most, is doubtless little more than purely mechanical: yet the repose and good order of the establishment can hardly fail of a moral effect on resident and visitor alike. The monks are, of course, strict vegetarians, but the Abbot's table we found most appetising, so varied, so clean and so well served were the dishes provided.

The English version has a Chinese translation attached which, however, we think it hardly worthwhile to reproduce.

The wayworn traveller from distant land, Buffeted by the  
mighty ocean, sore from the lofty mountains,  
Weary of cities, the roar of the market, the strife of the  
trader, the vain pomp of officials.

Tired of the road, the sorebacked horses, the sweating coolies;  
Sick of the inns, their noise, their dirt, their animals manylegged;  
Pining for wife and child, for home and friends --

"Go to" said a Chinese acquaintance "go, rest in the abbey  
of "Lung-chang"

Sad and worn I set forth on the march to the sacred spot; to  
the mystical "dragon's lair: "

Riding a horse of the country: the deep mire covered his  
fetlocks.

Other temples many had I visited during forty and more years.

in the "flowery land"

Some in ruins, aged with poverty; others flourishing, but noisy  
with crowds of touring pilgrims.

On entering I doubted; here too shall I find peace?

I turned aside from the muddy highway and beheld a forest  
of stately shade trees;

Crossing the swollen river by an old-world many-arched bridge.

'Twas the torrid month of August, the close of the sun-burning  
dog-days.

Hot and stained with travel approached I the highwalled  
entrance,

Passed through the triple gateway pierced in the wall painted  
crimson:

Rode through the cedar avenue, by yellow and green tiled  
pavillions:

Entered the spacious courtyards, wide as an emperor's palace:

Met with a royal welcome from the kindhearted priest of the  
temple;

"Skiff star-ascending" his name; pious and true was his aspect:

--- Then a feast of fresh herbs, nutritious and free from all  
bloodshed:

Tea from the gardens of Buddha, fused in the bright sparkling  
river,

Holy the calm that o'erspread me; deep the repose of my  
spirit.

--- Five days I spent in the precincts; days to be treasured  
for ever:

Sweet the commune with the learned, sweet too the dictates of  
Buddha!

These were the teachings of Jesus: love, duty, a life of  
compassion. ---

Much we compared the doctrines: both we would feign strive  
to follow!

Prayed for a better time coming, when the truths of Buddha's  
mild teaching;

The hope and the faith of the Christian, shall soften the  
hearts of our peoples,

Till peace universal shall reign as it reigns in the courts  
of the Lungchang.

--- Again to return to the wide world sweet sorrow o'erwhelms



me at parting.---

Behind me I leave this expression ; too feeble, but heartfelt sincere,

With a prayer that heaven may bless and grant long life to the abbot :

Guard the wonderful treasures, the relics of poets and sages !--

Long may its sacred inscriptions be spared as they have been of old time !

Long may the traveller remember his peaceful stay in the Lungchang !

Long may the monks of the Lungchang remember the waif from afar !

A. J. L.

## Chungking Notes.

### GENERAL ITEMS.

The Ex-Viceroy passed through this city recently. While here he visited the foreign Consuls.

The English and French gunboats have returned from Kiating and are anchored in their accustomed places.

The French government have almost completed a house for the members of the gunboat at Wang Kia To opposite Kiang Beht

Mr. Archibald Little expects to leave for Chentu in a few days.

Mr. Tweedie the post-master here has been appointed postal inspector for Szchuan, Kwei cheo, and Yunnan Mr. Newman fills the same position for Kan-su and Kiangshi. Two men are on the way up river to fill the posts made vacant by these changes.

C. I. M. Mr. G. H. Williams arrived from Pao Ning on the 25th. of Sep and left with Miss Sidney Turner and Mr. Fergusson B and F. B. S. for Ichang Oct. 2nd. Mrs. Fishe who has not been well during her stay in Chungking is now better. Mr. and Mrs Fishe hope soon to be returning to Kwei iang. Mr. and Ms. Barham arrived here on the 5th inst. from Lu-cheo. Mr. Barham is very run down and is suffering from an attack of neuralgia. On Monday 6th. we received a telegram saying that Mr. S. Clark is very ill with fever. Our friends at Kwei-iang will value your prayers for his speedy recovery,

We were saddened yesterday by the news that one of our fellow-workers in Chéhkiang, Mr. Andrew Wright had died of cholera. On Saturday we had the joy of baptizing, and receiving into the church three men and three women. One of the men was our Boys' school teacher, of whom I wrote last month. It was nice to see him confess Christ before the boys and we pray that he may continue to do so in his every day life. Mrs. Hsu one of the women, who has waited a very long time to be received, gladdened our hearts by telling us they had burned their idols and now they have no "hsu kia teh" in the house. Her husband, who is not a christian was made willing after a talk he had with one of our members. He has promised to attend services so we are hoping that the Holy Spirit has begun to work in his heart.

**M. E. M.** The latest reports indicate the collapse of the Boxer movement as far as our district is concerned. From Chentu we have word that the coming of the New Viceroy has brought confidence to all foreigners and Chinese alike and that all is quiet. Telegram from Tai-cheo states all quiet, Boxers Scattered, Christians returning to their homes. Word from Suiling states quiet reigns there.

Mr. Manly has left for another visit over the Tsi cheo and Yang shien districts. Mr. Johanson is away again to Ho cheo and Yuiñ chuan and Pi San. It is expected that Mr. and Mrs. Curnow will leave for Suiling in a few days. Mr. Peat will start for Chentu soon. Mrs. Peat remains to assist at the Hill school.

At the eighth month feast it was suggested to the students of our high school that assisting the starving and homeless Christians who had suffered from the Boxers would be a better way to spend the feast than eating. As a result 35 thousand cash has been contributed by the school for this work. There was no case of "the axe to grind" in this giving and it is a promise of better things to come in the generation growing under Christian teaching. Word has been received that the students of Wesleyan University desire to support our educational work here and 100 pounds has been received as the first instalment toward this end.

It seems as though fever intended to slight none of us. Notwithstanding the fact that seven have already been sick, this

summer two more, Miss Manning and Miss Decker, are afflicted. Both patients are now doing well and promise speedy recovery.

By a recent action of our Chungking church 12 members were expelled from church membership. In general the cause is walking disorderly. Such actions are hard on the statistical table but contribute to the growth of the kingdom. The expelled ones have all been members for a considerable time.

**L. M. S.** The winter's Work in all its branches is well began. The outstations are being visited by Rev. A. E. Claxton who hopes to be away five weeks, and reports good times. ALL the towns from ChungKing to Wanh sien on the banks of the Upper Yangtse are now "opened", as well as Lanchuan; it is all that W. China missionary travellers should know this to enable them to join in the services (especially on Sundays) if their boats pull up at any of these towns.

Twelve adult baptisms are recorded within the last month or so.

Mr. T. S. Wen, who has been the second Hospital assistant to Dr. Wolfendale for 6½ years has left our Mission with the intention of going to Shanghai to complete his Western studies.

Word comes from Scotland that Rev. J. Wilson has had a narrow escape from drowning whilst on a yachting expedition off Ardnamurcham Point. The yacht capsized in deep water whilst he was trying to tie it to a buoy precipitating himself and his two companions into the choppy sea. After a few minutes' ducking a boat saw their distress and rendered them timely assistance.

**F. F. M. A notes** Our Boys and Girls Schools have re-opened after a short holiday for the 8th month feast.

We have 110 boys now, 30 of whom are boarders. We have adopted the plan since the 5th month feast of charging for tuition for every new boy we take, and it has considerably reduced the numbers.

A new feature of our Girls School is the commencement of a small boarding school at the Ts'ao-yang kai. Some of us have long wished for this development, and are thankful that a beginning has been made, however small. At present the six girl boarders, as well as the 45 dayscholars are in charge of Mrs. E. B. Vardon.



The classes for Training of native Helpers, are now more thoroughly organized than they have been, and the subjects comprise, Theology, Bible Study, Church History, and Homiletics. This branch of the work is in charge of L. Wigham and A. W. Davidson. Seven men are studying at present, 3 from Tung Chwan prefecture from the Tong Liang district and 3 who live here. Their earnestness and desire for knowledge is very encouraging. As far as we can ascertain no Boxers have come into our Tong Liang and Ta chu districts, though the people there have been a good deal frightened lest they should.

Oct 13 1902.

### Birth.

At Church Missionary Society Shih-Ts'uen Hsien on Sep 17 th. the wife of Rev. J. Arthur Hickman of a daughter.

At Pachao E. Szechuan Mrs. J. C. Platt of a son.

### Death.

At Shuenking Mr. Greenaway C. T. M. of typhoid.

### Latest News

Since going to Press, news has come to hand of more trouble at Tung Ch'wan. Twelve Boxers were captured in that neighbourhood they were beheaded and the heads hung up in the city, one being that of a young girl. More soldiers had come from Chentu to help to protect the city and on the way had an encounter with the Boxers killing about 80 and losing only 40 of their own men. American and British subjects have been advised by the Ministers at Peking to avoid travelling in the disturbed districts, Tung Ch'wan, Chi-Cheo and Chentu. Our M. E. M. friends have received a report of fresh trouble at Yang Hsien and Chi-Cheo also at Tung Liang. The new Taotai Ho arrived here yesterday. Consul Bons d'Anty has returned from Chentu.







# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM

Printed at The Lungmenhao Press.





# The West China Missionary News

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Vol. V

MARCH, 1903.

No. 3.

## The Trans Siberian Railway The Quickest Route from Chungking to London By R. J. M. Davidson.

**H**AVING just accomplished the somewhat novel experience of an eighteen days' railway journey from Port Arthur to Moscow, on a line which bids fair to become the highway for traffic between Europe and the Eastern Pacific Ocean, I may not be out of place in offering a few details of the trip to the readers of the West China Missionary News.

Starting from Chungking, we were still obliged to take the usual river journey to the coast; and on arriving at Shanghai we made inquiries respecting the new route, but found that even the agents of the Chinese Eastern Railway Company could give little information regarding the railway through Manchuria and the great beyond. The knowledge, however, that a few others had succeeded in completing the journey, encouraged us to set out in faith that we might do likewise.

At Shanghai three days were spent in final packings and arrangements; cargo was despatched by Japanese steamer for London, and some twenty days must yet elapse before it is due. Baggage was reduced to a minimum in prospect of the long overland journey through Siberia; and it is a fact that we travelled from Shanghai to Dover in close company with all we took, for everything was put into the *coupe* with us and nothing committed to the luggage-van the whole way. For on the Trans-Siberian

Railway luggage is *the* expensive item, if you cannot keep it with you. All we had consisted of a small portmanteau, two Gladstone bags, two hand-bags, two bundles of rugs and pillows, and, last, but by no means least, a luncheon-basket. This, for a party of three, was moderate for the distance.

Leaving Shanghai by steamer on Sept. 25th, we called at Wei Hai Wei and Chefoo, and, on the morning of the 30th, found ourselves anchored outside Port Arthur.

This is at present the South-eastern terminus of the railway, and the best place from which to commence the journey. Port Arthur is a great contrast to all other towns in the far East, in fact that the European predominates. In other cities the Chinaman is to the fore, in Port Arthur the Russian soldier and labourer. The town gives one the impression at first of a large commercial centre, but a closer examination shows that the business is nearly all military, or connected with making Port Arthur the great Russian fortress of the East. On the western side of the inner bay another town is being erected, and we understood that all residents in the present district live under perpetual "notice to quit," being liable to one day's notice at any time.

Even at Port Arthur it was impossible to obtain information as to trains in the far interior, and we could only take another step in faith, and book to a town called Harbin or Kharbine (also called Sungari), on the banks of the river of the same name, three days away in the centre of Manchuria. One train leaves Port Arthur daily for the North at 8. 30 a.m.; it is necessary to be at the station an hour or so before this time in order to obtain good seats.

The main line from Port Arthur to Moscow may be divided into four sections, viz.:

	MILES.	DAYS.	HRS.
Port Arthur to Harbin. ....	609	2	5
Harbin to Manchuria. ....	599	2	20½
Manchuria to Irkutsk. ....	1316	3	12
Irkutsk to Moscow. ....	3390	7	18
	<u>5914</u>	<u>16</u>	<u>7½</u>

But, owing to delays at the above centres, it really takes above eighteen days to accomplish the whole journey, even if the expresses are caught, which is not always the case.

Shortly after leaving Port Arthur, the line for Dalny or Ta Lien Wan connects with the main line; this town, Dalny, is now being built, and when completed is to be the future terminus. At Ta Shih Chiao, 166½ miles from Port Arthur, the line is joined by the branch from Peking. At Harbin another branch brings passengers from Wladivostok, so avoiding the great *détour* via the Amour. The rail in the Liac Tung peninsular runs through a picturesque hilly region, here and there the sea, both on east and west, coming into view. After leaving this section, right away to the Urals (with one or two slight exceptions) the country is extremely flat.

Manchuria for the most part is well cultivated, producing large quantities of millet, which is the staple article of food, and takes the place of rice and wheat further south. Mongolia is open rolling pasture land, large sections of it being barren and sandy, dotted with marshy stretches of country. Seldom did we see any trace of its inhabitants. In Trans-Baikalia and West of Irkutsk for three days we passed through mile after mile of forest land, principally pine and birch. The trees were small and apparently of recent growth, not the virgin forests one had anticipated. Those who seek beautiful scenery will find little of it on the great Siberian Railway.

Through Manchuria the railway hardly ever approached a town or city, and the effect upon the mind of the passing traveller is that there are none, that is Chinese or Manchurian towns; Russian towns, villages and settlements there are all along the line, but these are only of recent origin, and have been built as the railway progressed.

There are railway stations every ten or fifteen miles; what they exist for one hardly sees, as there is seldom even a village to indicate the need. At every few *versts* there are also guard-houses, and at greater intervals soldiers' barracks. Soldiers and officials are everywhere in evidence, indeed, beyond the third and fourth class carriages, which are full of Russian peasants and Chinese labourers, there are few except officials, civil and military, as passengers, the military largely predominating.

Between Port Arthur and Manchuria, which latter is the border town between Siberia and Mongolia, only second, third and fourth-class carriages run; the former are of the corridor type, the corridor running along one side, opening into the compartments.

Four passengers generally occupy each coupé, and each traveller can have a bed, the back of the seats being raised up to form two upper berths.

From Port Arthur to Manchuria we had to provide our own food. Every few hours we came to a buffet station, where we could obtain hot soup, bread, cooked chickens, etc, and at every station hot water was to be had gratis, or for a few kopecks. We had supplied ourselves with a luncheon basket containing kettle, teapot, cups, knives, and a few provisions, so that, with what we could buy on the way, we had no difficulty.

From Manchuria the restaurant car in the express train provided us with good meals at fairly reasonable prices. This train runs twice a week, connecting with the International Sleeping-car train from Irkutsk. The accommodation on the train between Manchuria and Irkutsk was a decided improvement on that further East, it being the ordinary carriage of Russian express trains; while that upon the International Sleeping-car train was still more luxurious.

Irkutsk was the only town in Siberia at which we were able to spend a few hours, the line in most places avoiding the town by a few miles. Tomsk, the capital, lies some three hours distant from the main line. Omsk, Krasnoyarsk, Chelyabinsk, we passed in the night. Irkutsk, called the Paris of Siberia, is a large flourishing town on the river Angara, a few hours from where it leaves Lake Baikal. Its fine broadstreets, its well-appointed shops with the latest European fashions, its banks, Cathedral, and large public buildings, made one feel, even in central Siberia, that the Far East had been left behind, and we were once more in touch with the West.

We had beautiful autumn weather from Port Arthur to Irkutsk,—bright sunshine with crisp, bracing air nearly every day; one exception, at Tsi Tsi Khar, gave us a sample of what we might have had, with keen, cutting, north wind. The first snow we saw was as we reached the western side of Lake Baikal.

We arrived there at 11 p. m., and went on board the s.s. *Angara*. The great s.s. *Baikal*, which takes trains bodily across the sea, was not running for passengers. Next morning about 3 a. m. we reached the opposite side in an almost blinding snow-storm and pitch darkness. One wondered how the steamer was



to enter the harbour, but the electric search-light soon dispelled all doubt.

There was no difficulty about making ourselves understood. Right from Port Arthur we found some fellow passengers who could speak English and Russian, here a naval doctor or captain, there an Italian travelling for an American firm, and last, though not of least interest, one morning in the centre of Siberia, when at breakfast, we were surprised to hear a young lady greeting her father with, "I hope thee have had a good night"; and the reply came, "Yes, thank thee." Inquiry elicited the information, "We come of Quaker stock, and we keep up 'thee' and 'thou' as terms of endearment." Out of twenty-six or twenty-seven passengers at least twelve could speak English. Nine of them were British subjects.

The railway and steamer fares from Shanghai to London, including express and sleeping on trains, amount to about £27, and food costs from 4s. to 6s. per day.

The journey was not at all wearying or monotonous, to us indeed it was a decided improvement on previous voyages by sea.

The railway station; the easy accommodation for meals, sleeping, toilet, &c.; with no hurry anywhere, and days together without change of carriage; sociability of fellow-passengers, and politeness of railway officials, all tended to make the journey about as restful and pleasant as one can imagine; while so entirely new a route—new, not only to the traveller, but in itself—added greatly to the whole interest; and nothing like a feeling of disappointment or regret at having decided upon the Northern route was once felt. It would have been a more novel experience to have been snowed-up, and to have crossed the Baikal on a sledge; but we had to be content with hearing that the train ahead of us was detained on the Urals by snow for eight hours, and to have only a blinding snowstorm ourselves as we crossed the Baikal in a steamer.

From Moscow, four days could have brought us to London, but we maintained the reputation of the "dwellers in the East," and came on slowly, taking seven; otherwise we might not have been able quite so honestly to reply, "*not at all*," to the kindly greetings of friends at Cannon Street—"Aren't you very tired?"

## The West China Religious Tract Society.

This Society held its Fourth Annual Meeting in Chungking on the 27th. of January, when a very interesting report of the year's work was read by Mr. Wigham, who has been Secretary and Treasurer since its establishment in 1899.

The extraordinary number of Books and Tracts issued from the Depot since the last Annual Meeting, seventy nine thousand seven hundred and sixteen, proves that the Society is growingly appreciated as a partner in the work of the Missionary Societies in West China.

A comparison of the proceeds of sales will shew with what rapidity the work of the Tract Society has grown. In the first year the sales amounted to Taels 37. In the second year records were lost in the wreck of the "*Sui-Hsiang*", but sales probably amounted to Taels 200. In the Third year sales reached the sum of Taels 486.83. Last year, including Literature Specially Ordered, and a few Scriptures sold for the Bible Societies, the total received for sales amounted to Taels 1140.20.

The new Depot was opened early in the year, and has given great satisfaction, especially as regards space for storing and packing, drier atmosphere, and facilities for displaying samples.

An immense amount of printing has been done, chiefly by the Methodist Mission Press at Kiating; in all not less than one hundred and seventy five thousand six hundred copies.

The Executive Committee has been kept busy, even in the heat of midsummer four meetings were found necessary. Altogether it has met thirteen times. Moreover many friends in various parts of the Western provinces have been called upon to assist on Examination Committees, a fact which shews that the exhortations of last year are bearing fruit, and that tracts are being written by workers in West China.

The increasing demand for Mr. Lewis' Sunday School Lessons is shewn by a comparison of the amounts spent for printing. In 1901 it was only Taels 19.02. In 1902, Taels 274.12.

Annual subscribers are more numerous, but there are still upwards of one hundred members who have not yet become annuals. As the Report states, "The large increase in the amount of literature distributed means an increased number of sales below cost and a greater consequent need of contributions from friends."

Mr. Willett, in the unavoidable absence of the President of the Society, was voted to the Chair, and, in moving the adoption of the Report and Statement of Accounts, testified that many missionaries in the West had expressed thankfulness for the issue of the Sunday School Lesson Notes.

The Rev. J. Parker in seconding the motion said he had often twitted a member of the Executive Committee on the large number of Committee Meetings held, and the amount of time spent, but, after listening to the Secretary's excellent report, he now saw that a great deal of solid work had been done, and he had been greatly struck by the excellence of the work accomplished.

A Resolution, moved by the Rev. Q. A. Myers, and seconded by the Rev. A. E. Claxton, was unanimously carried, approving the action of the Executive Committee in acceding to the request of the Diffusion Society to reprint locally and sell its publications, and to act as Agent of the S. D. C. K. for West China, also approving the arrangements for selling Scriptures for the Bible Societies at the Depot.

The Rev. A. E. Evans, in a speech supporting the resolution, gave what he thought might be the explanation that not all the members were yet annual subscribers. He thought that at first many missionaries had large stocks of tracts on hand and did not greatly feel the need of a Tract Society for West China. Such had been his own position at first, but his interest had been kindled by what he had heard at this meeting, and he held that it was the duty of missionaries to do all they could to relieve the Society from financial strain, and to interest others who are not helping in this way.

Mr. Jas. Murray moved and the Rev. J. Beech seconded a Resolution of thanks to the London Religious Tract Society and all other friends who have aided the funds.

A vote of thanks, moved by Mr. Murray and seconded by the Rev. A. E. Evans, to the members of the Executive, and especially to the retiring Secretaries Mr. Wigham and Mr. Ramsay, "who have worked so willingly and energetically during the four years they have held office", was carried with hearty acclamation.

The Ballot for Members of Committee and Officers was as follows:

President                      Rev. Spencer Lewis

Secy. & Treasr.      Rev. A. E. Claxton

Depot Secy.              E. B. Vardon Esq.

Committee;— Dr. H. Parry, Rev. Q. A. Myers, Messrs. Wigham and Ramsay.

It will be a great saving of trouble if friends will note that all Contributions should hereafter be sent to

Rev. A. E. Claxton,  
London Mission,  
Chungking.

The depot secretary requests that friends giving orders to the R. T. S. will kindly send their Chinese names with their orders.

## Memorial Read at the Annual Meeting of the West China Mission Methodist Episcopal Church.

January, 1903.

Chu Chen Yuen was born in Suang Liu about sixty years ago and died at Tien su Chiao for his Master, June 19, 1902. He was adopted when a child into a family who were not idol worshipers and he had never worshiped idols.

Chu Chen Yuen first heard the Gospel in the summer of '96 and at the first hearing gave his heart, his entire self to it. Faithful in his attendance upon the means of grace, given to prayer he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. He was baptized six years ago this month at the dedication of the church (Chentu.) He willingly, generously contributed of his means to the support of the work. It was the Master's work and he was the Master's servant. He was always ready to testify and to pray. His was not simply a church religion, it was a home and street religion, not simply a Sunday but a week day service. When in '99 it was felt that we ought to open work in the city of Yung Hsin, he modestly offered to go as preacher if he was thought fit. He gave up his business for an uncertainty for there was no appropriation and at that time we knew of no special gift to pay his salary and he has never had the living that he had before he went to this work.



Patiently in spite of great difficulties he did his work, winning the respect even of the enemies of the Cross. He served the work in that city and also at Tien su Chiao until 1901 when he was sent to Tien su Chiao there to live and as it proved to die. How faithful he was. He taught the children; the children loved him. He taught the women, and somehow raised in them a determination to learn. One of the women went home in flames of fire in that night of death, she was in the habit of studying her book as she helped her husband at the anvil. His hands were clean; no one ever thought of him as influenced by hope of personal gain. He was careful not only to do right, but to avoid those things that might seem doubtful to those not fully acquainted with the case. He would not receive presents; he was opposed to the use of fire-crackers; he did not touch law-suits, and the Chief of the Foreign Office said of him, "I have made inquiries; all saw he was a good man and never injured any one."

He abounded in the work of the Lord and had no time for other things, not even for fear. The work of the Lord prospered in his hands. When I saw him in May he spoke of the great numbers that crowded to hear the Gospel. When asked if there were rumors of violence said there were exceedingly many; when asked if he did not fear he answered, "I have the Lord's work to do and no time to fear." He constantly said, "If they want to kill me, they will know where to find me, I will not run." Before the pulpit where he had preached there he died, his body hacked to pieces; his faithful hands and willing feet severed; his heart torn from his bosom. The enemies of Jesus said, "He will never testify again of the Saviour's love"; but he lives and speaks to-day and from the presence of his Saviour he looks upon us and bids us be faithful. He should be buried where he preached and died and a monument erected there to tell to others of his life. But the best monument, one that he would the most desire, is that we all should, because of his life and death be more faithful even unto death. He has gone; he is not dead, he lives with Jesus, he speaks to us.

"He climbed the steep ascent of Heaven,  
With toil and strife and pain.  
Oh, God to us may grace be given  
To follow in his train."

### Wanhsien Notes

January has been a quiet month with us, very little moving. Preparing for the new year has kept the people too busy, they have not had time to come about us much, yet our work goes steadily forward, we are encouraged in new faces coming about us, and attending classes fairly regularly. We have had many visitors, many being friends returning after home furlough, passing on to their Stations inland. We are hoping when the new year festivities have passed to get into a regular swing of work again.

WALTER C. TAYLOR.

*Feb'y 2nd 1903.*

### I-chang Notes.

#### Departures

January 16th. Messrs T. James and T. Torrance for Shanghai.

January 23rd. Mr. H. H. Curtis C. I. M. for Shanghai.

January 27th. Mr. and Mrs. J. Graham and two children also Miss. Hastings for Chungking.

The following friends have also reached us and hope to start West after Chinese New Year:—

Dr. and Mrs. Savin and one child.

Mr. and Mrs. Tremberth and three children.

Mr. H. Parsons. B. C. M.

Miss. Bull. B. C. M.

Mr. and Mrs. Hope Gill.

GEO. F. ROW.

*January. 27.03.*

### C. M. S. Notes.

**Shih-ts'uen Hsien**— Revs. O. M. Jackson and J. A. Hickman paid a visit to the homes of the members of the Church there lately. They reside amongst the mountains to the North of the town, at Siao-pa-ti and T'ao-hung. Our brethren bring back

encouraging reports. The Chinese brethren have others who gather with them now to worship at both places. Some are preparing for baptism and some have been baptized. In the town itself there is not much encouragement: a few are hopeful.

**Wei-ch'eng**— A former fortune-teller, his wife, and children have been baptized lately after some testing.

**Teh-yang Hsien**— This is a busy town, surrounded by a busy district, halfway between Miencheo and Ch'eng-tu. We are very glad to have to report that a house has been obtained there on the North street. It was not without difficulty, for family reasons; and we also had to go cautiously, as, owing to the fanatical rising last year, the people do not want any Kiao-t'ang in their towns. Mr. E. A. Hamilton has gone to take up residence there. We thank the Lord for another city opened and pray that His elect there may be soon gathered out. The people of Teh-yang have a good reputation generally speaking.

**General**— Mr. and Mrs. E. A. J. Thomas and child have moved from Sintu to Ngan Hsien.

Rev W. Andrews and Mr. J. G. Beach paid a visit to Kin-t'ang Hsien, which was one of the most disturbed districts, and report quietude and an open door.

Messrs Beach and Jackson paid a visit to Han Cheo and the district. From enquiries made when at these places it would appear probable that the reports of the Romanists of the loss of 1200 slain by the "Boxers" are a gross exaggeration.

Rev. W. and Mrs Kitley have moved to Kuang-Yüen Hsien from Chongpa.

We have heard of the arrival of Mr. and Mrs. W. Hope Gill; and Rev. D. A. and Mrs. Callum, from England. They are well on their way up river ere this.

We spent the last day of the old year in prayer and supplication before the Lord for the deficit of men and money in our own and other Societies; for the supply of Chinese helpers; and for fruit, or ingathering, in our own districts, where we would like to see more enquiry for the WAY.

A. LAWRENCE.

Jan. 28th. 1903.

### Chentu Notes

A most culpable omission was made from my notes for January. Mrs. Cady is very kindly giving an hour a day to Kindergarten for the children of the community. For a week or so before Christmas, there were some mysterious doings. Each one of the little folk made with his or her own hands a delicate little gift for father or mother, and on Christmas eve, "surprised" us all by giving us the "beautifullest Christmas tree I ever saw!" The small people found that in some mysterious way, a goodly number of presents for themselves had also found their way to the tree, and a very enjoyable two hours were spent, in both getting and giving, especially in giving, and in exclaiming and admiring. Mr. and Mrs. Cady earned the sincere thanks of the whole community for their kind thoughtfulness.

Mr. and Mrs. Vale left us in the first week in January, on a prolonged tour through the C. I. M. outstations. They are still away.

Our Anti-footbinding Society has been reorganized, with Dr. Killam as President. A new antfootbinding tract has been printed, and several hundred copies have been posted in the city. Mrs. Little has improved her opportunity by getting from the Viceroy a strong expression of opinion in favor of the Antifootbinding crusade. This has been printed, and is being widely circulated. Without doubt, the movement is favor. God grant that we may live to see the day when it will not be the height of fashion to stump about on those poor little deformed feet.

We have lately witnessed many expedients, both ordinary and extraordinary, on the part of the high Provincial authorities, to call down rain upon the parched land. All land not irrigated from the rivers, on all sides of Chentu, is, and has for many weeks been, in great need of rain. We have had a succession of fasts, which were the usual prohibitions of taking life. The Viceroy personally visited the temples almost daily; or when pressure of business became too great, sent substitutes. Lower officials of course diligently copied his example. Blackened papers with white characters calling for rain, were posted on house and shop fronts. Then it was discovered that these were not the proper methods, and one night, they were nearly all torn off, presumably by official order. Only those paper tablets to



the dragon god were allowed to remain. All these have proved ineffectual. The squealing of sows deprived of their young, has also failed. Rumor has it that a pig was saturated with kerosene, set fire to, and burned to death, by official order. Even this failed. Then a dog was sacrificed, etc., etc. Small companies of us, natives and foreigners are also praying for rain, but to the Almighty Creator of Heaven and earth. In His own good time, he will send the much needed rain. About midnight, on the night of Jan. 10th. there was a big fire on one of the most important business streets, right in the centre of the city, the Dsung Fu Gai. Both sides of the street were burned for more than a hundred yards. No life was lost, but much valuable property destroyed. The fire began from the explosion of a kerosene lamp left burning while people slept.

Exactly one week later, another fire broke out not far distant from the scene of the first, on the Gu Leu Gai. But this was checked before it had destroyed more than about half what was lost at the first one. The only effectual means they seem to have, is the pulling down of adjacent houses and shops. They have a number of hand-fire-engines, but the water supply is altogether insufficient.

Our Chungking friends of the M. E. Mission, and also Mr. and Mrs. Curnow of Suiling, after a pleasant and profitable annual meeting, left for their own stations Jan. 13-15th. Their stay in our midst was all too short. Mr. and Mrs. Lewis are making up, however, by a stay of a few weeks longer.

Mr. and Mrs. Fergusson of the B. and F. Bible Society, arrived home in Chentu Jan. 29th., after an absence of several months down river. He had a series of misfortunes with his cargoes of books on the lower river and on Jan. 20. they were attacked by pirates when nearing Kiating. It was at a village called Mo Dz Chang, 60 li below Kiating, between three and four o'clock in the morning. The band numbered twenty or thirty, surprised Mr. Fergusson's boat in the dense darkness, overawed the crew by the use of swords and guns, and but for vigorous resistance offered by the foreigner, would doubtless have swept the boat clean of all its contents. Mr. Fergusson using his gun first as a club, and afterwards as a fire-arm, succeeded in driving off his assailants, himself receiving no worse wound than a sword cut in the face. This is now healing nicely,

and will soon be well. It was a narrow escape. They and we are all thankful for Our Father's protecting care over them.

Mr. Moyes arrived about the middle of the month; and is still here. He leaves for Kiating and Da Chien Lu presently.

The German Commission has arrived in Chentu from Paoning. Consul-General Hosie arrived yesterday. He had a boat-wreck below Kiating. Consul Wilton is still in Chentu.

The M. E. Mission has recently completed the purchase of a fine large property near the south gate, which is intended to be a part of the site for their new college. Our hearty congratulations.

O. L. KILBORN.

*Feb. 2nd, 1903.*

## Chungking Notes.

### General News.

Captain Henniker Heron is on his way up river to inspect the British Gunboats at this port. He was wrecked at the Shin T'an and lost all the goods he had on board. Officers and men are on the way up to relieve the present crews after the inspection which is expected to take place Wednesday 18th inst.

Lieut-Com. Chilcott, and Drs. Baiss and Roche are leaving us they have made themselves deservedly popular and will be regretted by all.

Mr. Nicolson and wife are expected here in a few days.

Consul Wilton is expected here from Chentu on the 18th. inst.

Mr. Ferguson's boat was boarded by robbers below Kiating. He defended his goods but suffered some slight injuries.

Captain and Mrs. Plant have come back from Wanshien and are living on their new houseboat. Dr. and Mrs. Savin of the B.C.M.—and Mr. Parsons and Miss. Bull new recruits for the same Mission are on their way up river. The French have about completed their new foreign building for store Purposes. They expect to open soon with a large line of foreign goods.

The game of football between the Gunboat and Chungking resulted in a tie—No goals.

Mr. Laughton and Mr. Murray are away on Bible-selling trips.

**M. E. M.** Cards are out announcing the Marriage of Dr. Hall and Miss. Williams at the Deaconess Home, Wednesday the 18th inst. Mr. Lewis is on his way back from Chentu. Mr. Johanson has just returned from a trip over his district.

The boarding schools opened on the 11th, inst and the day-schools and Bible School on the 19th. Property has been purchased at Chentu for the Chentu College and work will begin on the buildings in the near future. Dr. Canright has started building his new hospital at the same place and Miss. Collier has purchased property and is adapting the buildings for her girl's boarding school. Mr. Curnow has purchased property and begun the building of Church and School at Suiling. Mr. Manly has begun the brick work on his house at Tsi-cheo, he expects it ready for occupancy by April. He has also let the contract for the rebuilding of the Tien Ku Chiao Church. The Deaconesses at Chungking have started building their new bungalow on the Pagoda Hill. They will take over a part of their hospital on Mar. 1st, and begin work for women and children.

Mr. Myers followed up the Union meetings with 10 days evangelistic work. There has been a work of grace in the hearts of some of the members as a result.

**L. M. S. Notes.** The united new year's Meetings were followed by a week of evangelistic services which were very well attended. After these were over, for three successive evenings the Magic Lantern was displayed to large and appreciative audiences.

Dr. Wolfendale returned on the 8th. from a five weeks trip to country stations, during which dispensing, preaching, and book selling were carried on by himself and his assistants all along the way. He succeeded in reaching Peng Shui Hsien and had some interesting experiences on the Kung Tan Ho. Rev. A. E. Claxton left Chungking on the 11th. for Lanchuan.

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### China Inland Mission Notes.

Feb. 15. 1903.

Mr. and Mrs. Hudson Broomhall arrived on the 23rd. of Jan. with their three little girls. We are so glad to welcome them and pray God richest blessing to rest upon their labours as they take up the business work here in Chung King.

Mr. and Mrs. Squire and two children arrived the same day. Some years ago their work was in Si-chuan and they have now returned so take up work in "Kiang-kin" and will value our prayers.

Mr. and Mrs. Evans and three children with Miss Fuller also arrived on the 23rd. and left on the 30th. for "Shung k'ing."

Mr. H. C. Ramsay left on the 4th. Feb. to visit "Ki-Kiang" one of our outstations.

Mr. and Mrs. Pallem and two children with Misses Milchel and Schnider arrived on the 14th. of February from I-chang they had a good journey and much cause for thankfulness.

Mr. W. H. Hockman left on the 16th. for "Fu Shuen."

Mr. Willett who came to our assistance last summer has been carrying on the business work here for 7 months, now, relieved by Mr. H. Broomhall he leaves for Chefoo; he is much better in health, but will value your prayers for more perfect recovery and God's guidance in the future.

Miss. J. H. Ramsay leaves in a few days D.V. for furlough, we trust she will have a safe journey and very happy stay in the homeland. There has been a weeks special services at our street chapel here and the workers were cheered by the good numbers and willingness to listen. May God continue to work by His Spirit so that the seed sown during the New Year may spring up and bear much fruit. Our days schools are reopened again today and many new scholars are wanting to come.

Mr. Wang the Tan. lin. Pastor who has been here on a visit returned to that city a few days ago to take up the work.

**F. F. M. A. Notes.** M. Vardon writes,—

My husband and I have just returned from about three week's of travelling among the F. F. M. outstations. We were accompanied by our little girl Mira and we also carried a magic lantern with us. Both excited much interest. At several places a large temple courtyard was used for the lantern exhibition so that several hundred of people were able to be present without any inconvenience. I don't know what the idols thought of such an innovation, the priests seem very pleased to see the pictures. Though we started a few days before New Year everybody was supposed to be desperately busy. They all had plenty of time to come and see the lantern and also to watch the foreigner. At Tong Liang, where last year there were supposed to be



hundreds of enquirers there are now, two coming occasionally.

But the Gospel is being faithfully spoken and we trust that in time the prejudices of the people will be overcome. The Roman Catholics are very strong in that place.

I was told while at a small place called P'in-Tan Kō that the women were all obeying the Emperor's decree and unbinding their little girl's feet. I had no opportunity to ascertain if this was true or not but I have noticed a growing willingness to talk of and consider the matter lately, both in Chungking and in country places.

The work at Ta Tsoo seems to be growing nicely. The native helper and his wife are endeavouring to teach the people in a systematic way and much progress has been made by some of them. We had some large meetings without the lantern (also a very large gathering in a temple court with the lantern) and many of the people testified to the spiritual help they had received and spoke of their desire to follow Christ. One night Mr. Vardon showed the lantern at the Yamen at the invitation of the official. This was one after our own Sunday evening meeting and the audience small and select this time were much interested. The magistrate seems to be a very energetic man and very simple in his ways, he came to call on foot and was pleased to possess himself of a Bible and Hymn book. He asked for them of his own accord. He does not permit any opium dens or opium growing in the district under his care.

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### Birth.

On January 22nd. at the C. I. M. house, I-chang, the wife of Geo F. Row of a daughter, Lilian Maude.

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### Marriage

On Feb 18th at the Flora Deaconess House Chungking, by Rev. F. Myers, Rev. Osman F. Hall M. D. to Christianna Williams both of the M. E. M.

Feb. 19th. At Mien-cheo Rose Florence Murray to Arthur Lawrence. Both of C. M. S.

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**ALL COMMUNICATIONS RESPECTING  
ADVERTISEMENTS**

IN.

**"The West China Missionary News"**

*SHOULD BE MADE DIRECT TO*

**The Business Manager**

**DR. PARRY**

**China Inland Mission, Chungking.**

Advertisements should be sent in

**Not later than the 15th. of each month.**

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**Job Printing  
At Reduced Rates  
The Lungmenhao Press  
Chungking.**

# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM

Printed at The Lungmenhao Press.





# The West China

## Missionary News

Vol. V

APRIL, 1903.

No. 4.

### "Take YE away the stones."

Lazarus had died, his body placed in the tomb and apart from the grief of his two sisters, his death effected little the living, throbbing, world. Four days of weeping in the lovely home, ere the visitor, earnestly looked for, arrived. Jesus had come to weep with those that weep, to enter deeply into human sorrow, then in His divine way to bind up the broken hearts. How wonderfully illustrative is this little scene at Bethany of the history of the Christian Church. Jesus delayed His coming. How often the question arises why? Why does not Jesus come earlier? Why should He delay his coming to the most densely populated countries of the world? Hadst thou been here our brother would not have died! There was no doubting the fact that death had claimed its prey, the reasons why were not given; the sadness of it, filled the Saviour's breast and Jesus wept. The scene shifts to the tomb. Without was life, light, and energy; within death, darkness and corruption.

The little group stands for a time motionless, seemingly powerless. Suddenly a voice breaks the stillness. "Take ye away the stone." The looks of surprise and dismay are followed by a protest—but Lord, my brother has been dead four days, his body must be in an unfit condition to look upon. Though doubt and dismay filled the sister's heart, the command is not revoked "Take YE away the stone."

The stone is removed—"Lazarus came forth." "He that as dead came forth bound... loose him and let him go."

Lazarus now quietly drops back into his place in the family circle. No striking deeds are recorded concerning him, no wonderful career outlined. This strangely fascinating scene would be somewhat disappointing if the individuals only were considered. Not so, however, where the great spiritual truths contained therein are brought to bear upon the life, and energy of the church. Read then into this incident as can be done into so many of the acts of Jesus the history of His expanding Kingdom. The sisters with their respective dispositions of worship and service are characteristic of the church in its two great missions of loving God and loving men. In like manner to the sisters, the church stands before the tomb of a brother, dead in trespasses and sins, bound in error and superstition. The command of Jesus for two thousand years has been "Take ye away the stone." How often, alas, she stands before the tomb hears the command but like the sisters doubts the Lord's message, doubts if there is vitalizing power in their Lord sufficient to arouse the dead consciousness of a nation. But Lord this our brother has been dead for centuries. The tomb is filled with "all unrighteousness, wickedness, covetousness, maliciousness." Thou wouldst not have us roll this stone away.

Oh "slow of heart to believe" cannot He who cried "Come forth" to one already in a corrupt state as easily bring to life the brother before whose tomb the Church now stands weeping. Alas, this tomb closed to life, light, and holiness gives death, darkness, and corruption a fitting place to carry on their ghastly deeds.

"Take ye away the stone." The entrance must be cleared, light must penetrate the darkness before the fruits of obedience can be matured.

Oh how simple, the method ordained to roll the stone away. Go...preach, Preaching rolls back the stone, a divine voice quickens, teaching unlooses. 'Tis true and fitting that angels should roll away the stone from the Saviour's tomb, but Jesus commands His church to roll back the stone from her dead brother's tomb.

Oh what Joy will fill the church triumphant when her eldest brother China, who for so many centuries has been lying in the tomb, bound, shall through the preaching of the Gospel, come forth, by patient, loving teaching be unloosed and by the blood made pure and worthy to sit down at the marriage supper of the Lamb.

G. E. HARTWELL.

**West China Missionaries' Advisory Board**

OF

**Reference and Co-operation.****Annual Meeting.**

The Annual Meeting of the Board is to take place, God willing, at Paoning, on April 20th. and 21st.

Having come into existence as a result of the Missionary Conference at Chungking, January 1899, this institution is now about four years of age, and has to some extent justified its title as an Advisory Board of Reference and Co-operation. The prayers of all Missionaries in West China are asked, both before and during this gathering, that the Lord the Holy Spirit may preside and guide in the deliberations. If this Board is to be increasingly useful, it is necessary that Missionaries should actively 'refer and Co-operate' through their representatives.

"That the members should have the same care one for another" does not surely mean a "laissez faire" policy of one Mission towards another, but rather an active and constant interest in each other's work, with a view to hearty Co-operation whenever the opportunity presents. We may be very sure of our Blessed Master's approval as His servants meet together in brotherly conference, and He will assuredly there command His blessing. Any communications for the consideration of the Board may be sent to the Representatives of the respective Missions or to me.

A. A. Phillips.

*Miencheo Feb. 14th. 1903.*

GEN. SEC.,

**The West China Religious Tract Society.**

The Executive Committee has received from a member of the Society a very practical suggestion for increasing the usefulness of the four years old West China Tract Society. Our correspondent says;—

"If our Tract Society is to reach its highest point of usefulness we must scheme a deeper interest in the Society on the part of the missionaries, and especially those living outside Chungking. There is one thing, especially, that we should aim for, viz; to

secure an annual subscription *from every missionary in the West of China.*

I suggest that efforts be at once made to form Tract Society Circles in every city where there are two or three missionary families. That one Meeting, at least, be held each Year for the express purpose of hearing the Report of our Society; and for the presentation of the claims of the work.

That at this meeting subscriptions be taken up on behalf of the fund of the society. I have no doubt that this scheme can be worked?

The Executive Committee heartily welcomes this suggestion and commends it to the serious consideration of all those who are already taking a keen interest in the Tract Society.

The reading of the Report at the last Annual Meeting produced a marked impression upon the members present, more than one testified to its having stimulated a new interest in the work.

Some letters have been received dealing with the acceptance by the Tract Society of the agency for West China of the Diffusion Society.

There is apparently some misapprehension in the mind of the writers as to the facts. In acting as an Agent of the S. D. K. for the convenience of missionaries in the Western Provinces, the Tract Society does not become in any sense the publisher of the works of the Diffusion Society. The Tract Society will simply endeavour to keep a stock by reprinting in West China the more readily saleable, and buying from Shanghai those in less demand, and so obviate in part at least the long delays and the heavy cost of transit from the coast. Separate accounts will be kept, and the funds of the Tract Society will not be used for the purposes of the Diffusion Society. It must not be forgotten that donations and subscriptions are at present quite inadequate to meet the cost of printing tract sufficient to meet demands. The Tract Society will receive benefit financially in the form of discount on sales of the Diffusion Society's work.

By this help the proper object of the Tract Society—the wide dissemination of its own tracts—is the sooner achieved.

Arthur. E. Claxton,

HON. SECY. AND TREASR.



### Pao Ning Notes.

Since last I wrote any notes our work has, as usual, been made up of encouragements and discouragements.

Thank God always more of the former than the latter.

On the last Sunday in the year we had the joy of baptizing 23 converts thus making a total for the year for this station of over 40. We praise God for this addition to His Church. All these newly baptized had been through a long probation. We have had encouragements in our schools too, several of the scholars showing very real signs of conversion.

After the schools were closed for the holidays the writer paid a visit to three of the five outstations. The work in these Country places is very hopeful. During this visit thirteen fresh Catechumens were enrolled and there is every reason to look for great things in these outstations.

We have a preacher's plan made up once every three months with the names of those who are to conduct the Sunday Services. Some of these are Christian farmers and others are our Catechists.

Once a month we all meet together for a quiet day in the City when in addition to devotional meetings, these helpers are all examined on the particular book which has been appointed for their study among the previous month.

We find a willingness to listen to the Gospel here and in our evening preaching in our street chapel always have a crust of eager listeners. On the other hand our Sunday congregations have never come up to what they were before the Boxer troubles in this province.

Apparently all the troubles are not yet at an end for our Chen-tai, is going off to An-ioh again, I hear, to make enquiries into the state of things there.

The students are now assembling fast for the examinations and I trust we may get many opportunities of preaching to them.

Miss Arnott is doing medical work here amongst women and is having a very large number of patients.

Just now Mr Knipe (C. M. S.) is visiting us and taking special services for the Catechists and others who are here for a few day's gatherings.

We are hoping very shortly to open a permanent Bible training Institute at Sintientsi under the superintendence of Mr. Lawrence (C. M. S.). We have long felt the need of something of this kind and look to its being a great help.

One great desire we have and that is for revival and we give our prayers with the prayers of so many in other lands at this time, that God would pour out His Spirit upon all flesh and give us to see something of the greatness of His power.

W. H. ALDIS.

*February 16th. 1903.*

### Wanhsien Notes.

February has been a very quiet month. Nothing stirring in the city. All say that business is better, and things seem to be lively. Some important articles have fallen considerably in price. Sugar is forty per cent cheaper, and much better in quality. A larger quantity of cotton yarn is said to be imported, one of the largest dealers in this, and in hides who have branches at the leading ports on the river is said to have made some 70,000 taels during last year. On the other hand, opium is 4 times the price it was a few years since.

It is interesting that our mandarin has taken very definite lines about certain things with the new year. He has forbidden theatricals for these months, has ordered the closing of gambling dens. Raids have been made on not a few, resulting in many suicides, etc. A heavy monthly tax has been put on the opium dens, so that many have not opened with the new year. All this points to a more healthy state of affairs.

We are going on quietly with our work. Our numbers are increasing. During the month we have rented small premises at a market some 12 miles from here, where we have 4 Christian men. At this place 'Tang-ho-k'i' the people are very friendly. Now that we have Miss. Churcher's help in the work we are hoping to be able to have some meetings for women there, and so get at the wives of the Christians and others.

We have had many callers up and down river. It is always a pleasure to see any that will come up:

*March, 3 rd., 1903.*

WALTER C. TAYLOR.

## Notice.

### To Subscribers residing out of China.

It will be esteemed a favour, if friends, whose subscriptions to the "News" for 1902 and 1903. are as yet unpaid, will kindly remit as under.

For U. S. A. address to.  
Mr. Herbert Parry M.R.C.S.  
c/o Treasurer,  
China Inland Mission,  
702 Witherspoon Bridges,  
Philadelphia.

For Gt. Britain.  
As above. c/o Treasurer,  
China Inland Mission,  
Newington Green,  
London N.

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As above,  
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China Inland Mission,  
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Melbourne,  
Marking as. "W. C. M. News Sub."

*The rate with Postage in.*

	s	d
Gt. Britain and Australia;	2	6
United States.	G. \$ 60 cents.	

## The Hill School

### Chungking.

Owing to the number of scholars now in the school, it is no longer possible for one teacher to undertake the charge of the children, night and day, unaided by another foreigner. At one time it was hoped that a married couple would be found to take charge of the school. The F.F.M.A. have not been able to

realize this hope and have therefore concluded to continue the school as one for younger children only, under the care of lady teachers. We are hoping that before long we may hear of a lady being accepted to come out to join Miss. Hunt. In the meantime the continuance of the school is a matter of much difficulty and would probably have been impossible had not assistance been kindly offered by the A. M. E. M. Missionaries. Mrs. Manly who has been helping will shortly be leaving to join her husband at Chi Cheo. In the absence of help from any other quarter it will be quite impossible for Miss Hunt to continue the school, which we shall therefore reluctantly have to close temporarily, from the summer holiday, pending the arrival of assistance. An offer of temporary help from any one who feels the need to avoid closing the school would be greatly appreciated by the committee in charge. If such help could be found it might be possible for the school to struggle on until the hoped for colleague for Miss. Hunt arrives.

Parents are requested to note that it will shortly be necessary to considerably increase the fees at present charged in order to make the school self supporting. At present it is not so.

Further notices will be inserted in the "News" (with the kind permission of the Editor) in order that friends may know what is planned for the future.

For the Hill School Committee,

EDWARD B. VARDON.

## Chentu.

Mr. and Mrs. Vale have returned from their itinerary through the outstations.

Consul Wilton left for Chungking, Feb. 11th.

Mr. Murray reached Chentu, March 5th., but hurried off to Chungking early next morning. He had received a telegram announcing the serious illness of Mrs. Murray. He had had excellent sales of scriptures, had sold completely out before arrival here.

Enough rain fell during the last week in February to very considerably relieve the situation. Crops have been saved, at least in part, which it was feared, would prove failures.



Notwithstanding the reports in the newspapers of the serious condition of affairs in Kansuh, we are practically unaffected here. Many Chinese have heard of the expected rising in the north, but show very little concern. Perhaps these are indifferent. Others again do not hesitate to express themselves to the effect that so long as Viceroy Ts'en remains, Szchuan is all right. But if he were to be removed, the worst might be feared. We are glad to be able to contradict the rumor so widespread a few weeks ago, to the effect that he had already been ordered away, and that his successor had been appointed. Those who ought to know, assure us that the rumor is false.

The opening of the Provincial College is now postponed till fall. Three of the teachers have gone to Japan to look into College work there. They expect to return about September. An invitation was given to one of the Missions in Chentu to provide a teacher of English and Chemistry for the College. But the rule compelling all students to worship Confucius prevents all possible entertainment of such an invitation by a Missionary Society. One wonders where they will obtain foreign teachers while that rule remains in force.

Several members of the Canadian Mission left Chentu for Kiating in the first week in February. Four to five days were consumed by the boat journey down; the water seems unusually low for this time of year. On arrival of Mr. Hartwell with party, the annual Council meeting was held, work of the past year reviewed, and that for the next year planned. Dr. O'Donnell and Mr. Stewart have come to Chentu, to live, while Miss Swan and Dr. and Mrs. Adams remain in Kiating. Dr. and Mrs. Smith will leave soon for furlough. Mr. and Mrs. Endicott and family come to Chentu, bringing the Press with them. They will likely come up in May when the water has risen. In the same month, your Chentu correspondent and family will move to Kiating to live.

Some of us rode bicycles on the return journey from Kiating to Chentu. The roads were in excellent condition, and the great future usefulness of the wheel on the Chentu plain fully demonstrated. But Barnum's circus could not have pleased the people more. Whole villages emptied themselves upon the road to the north, in the desperate efforts of the people to get a last long look at the noiseless revolving things! The foreigners were

an old story, the wheels attracted everybody! It reminded me of experiences of a few years ago when a foreigner, even in Chinese dress, had to run the gauntlet of a mob in the streets of every strange town, and then struggle for an hour with them in his inn, before he could get comparative peace and quiet. With this difference, that then he was sometimes hustled, and often greeted with vile epithets; whereas on this trip, we found the people the pink of politeness everywhere, though fairly bubbling over with innocent curiosity and wondering interest. Once their first few eager questions concerning the wheels were answered, we found them quite ready to listen to Gospel teaching. Nowhere was anything but admiration for the wheels expressed, many, old and young, wishing they had them, "how handy it would be to go to market with", etc. Bicycles are already a familiar sight in the streets of Chentu, at least one of them being owned by a Chinese.

Schools, hospitals, and churches are all well attended since the New Year, and the work is decidedly hopeful all along the line. Fewer and fewer of those who come from wrong motives, are now to be seen among us,—at least as well as we can judge. At the same time, enquirer's classes are well filled, and we have every reason to praise God for the bright prospect.

O. L. KILBORN.

*Chentu, March 7th. 1903*

### Schools for The Chinese.

Most Mission Schools in China come under two classes. 1st—those whose object is charitable and evangelical, to provide free the elements of an education to the very poor, with as much knowledge of the Bible as possible. 2nd—To train assistants for the Mission work, usually in the case of boys to make preachers of them. These boys are often but boys when they enter the Mission Schools and their schooling is often at no cost to them tho' they may not always be clothed and fed free.

There is however another object in education and requiring a different class of schools, to give such a training as will make a man best able to do the *work* that is for *him* to do; best able to serve God and country. I do not mean to say that the first two

classes have not this object at all, but that they have it under limitations. The first, from the needs of the class that patronize them can keep their pupils only a short time unless the pupils receive wages for going to school in the shape of board and clothes; and the second class have in view the needs of only a very few. There is a class of people who are not paupers tho' not rich. They do not plan for their children to "eat the Church". And there are young men who are Christians but are not called to be preachers.

What is needed in China is an intelligent leading of public sentiment and these leaders should be broadly trained men, and their training and equipment must be got in schools that plan to give such. Many will grant this who yet would say that this work did not belong to our work as Missionaries. I believe it does and that now it is an important part of it, for I believe that nothing that concerns the well-being of the individual and the nation is beyond our work.

The Government of China is neither able or willing to provide the opportunities to all for this education. It is hampered by the universal corruption among Officials and the favoritism constantly shown, as well as by its ignorance of the methods of a good school. It is unwilling for its best idea of a school is one that will turn out Officials only. It is also unwilling to open its schools to Christians, much less to Christian teaching without which all education is one sided. It becomes thus for us a duty to provide as best we can for such an education. That it will be fruitful in the direct conversion of students is the experience of Missions that have tried it. That a better class will be provided from which God will call men to the Ministry of the Word and other Mission service is what has been seen in other fields.

I will grant that money should not be used for this object unless it is in accord with the purpose of the donors, but most American Missions place this kind of work prominently before their supporters. The utmost economy of men and means is demanded and for this reason co-operation is needed especially in the more advanced schools.

Rev. H. O. Capr.

### T'ung-Ch'wan Notes.

The most interesting event to report from this centre is the recent opening of our newly-built premises. Besides a foreign-style residence, we have completed a new chapel which seats about 300 people, and just after the new year we were crowded out and had to close the doors to others who wished to come in. Curiosity is doubtless the main factor in drawing so many at present, but that so many are willing to come at all is a striking commentary on the events of the past few months when the Boxers threatened to destroy us. The general outlook politically is much better than when last I wrote, and we believe the steady work of the past few years in this district is now showing result. Unfortunately great distress still continues around us because of the drought. Large numbers of people have emigrated, while others live on in extreme poverty and hunger, and many are dying of starvation. Various attempts are being made by the officials and wealthier people to help the poor, and our Mission has been able to take some share in this work, but all such efforts seem feeble compared with the needs.

We have been encouraged by larger numbers at our Schools since the New Year holidays. The Girls' School is full with about 30 Scholars, and the new schoolhouse for the Boys' is appreciated by a good numbers of pupils. We have secured more accommodation for our Medical work, and a primitive hospital is now ready for the women patients whom Dr. Lucy E. Harris expects will avail themselves of the opportunities afforded. At the Outstations which were recently destroyed, we have secured still larger and more suitable premises, and as our people have returned to their homes the work is going on as well or better than before the disturbances.

ISAAC MASON.

March 12th.

### Chungking Notes.=

#### General.

Mr. and Mrs. Little arrived here from Chentu and after a stop of about a week they left for England. It is thought that this will be Mr. Little's last visit to China.



Mr. and Mrs. Nicolson have arrived and are living at Mr. Little's house.

Mr. Langhton has sold his household goods and given a farewell party, prior to his departure for work in the vicinity of Hankow.

Mr. Murray has returned and Mrs. Murray is now so far recovered from her illness as to be about again.

Dr. and Mrs. Savin arrived in Chungking and were the guests of Dr. and Mrs. McCartney when Lincoln McCartney was taken with the small-pox.

Dr. and Mrs. Savin thought it unsafe to continue their journey lest they carry the disease with them. They are at present at the hills with Ethel and Roy McCartney.

**M. E. M.** Mr. and Mrs. Lewis returned on the 13th. from Chentu. They had a very good journey—preaching to crowded audiences of both men and women at most of the stations. The number of persons received was fewer than heretofore but this is in part accounted for by the advanced requirements for admission.

Mr. Manly is expected to return about April 3rd after an absence of about 4 months.

Dr. and Mrs. Hall leave on the 17th inst. for Tsi cheo to relieve Mr. Manly—they will be away for about two months.

Lincoln McCartney is down with the smallpox but is doing very well at this time.

Mr. Myers is planning to leave for a trip over the Jiang Peh district.

**L. M. S. Notes.** On the first Sunday in the month four adults, and three children were received by public baptism into the Church.

A boy's school is just being opened at Tan tsz ssu.

On March 3rd. Dr. Wolfendale started from Chungking for Ichang. He goes home via Canada and is hoping to stay two or three weeks in Toronto. We all wish him a safe and pleasant journey.

Rev. Arthur E. Claxton started on March 10th. for Chungcheo and hopes to visit all the riverside stations on his way back.

### China Inland Mission Notes.

Mr. Ramsay who has just made a journey to "K'i Kiang" 280 li south west of Chong king, with view of working that district, has just returned.

There is a temporary chapel there (part of an inn rented for the purpose) where he preached daily.

He met with nothing but good attention and willingness to hear the Gospel in the nine villages which he visited and sold books; and will value your prayers for that district that God's Holy Spirit will convict men and lead many to repentance.

Mr. and Mrs. Calum (C. M. S.) and two children, Miss Mitchel and Miss. Schnider left for Mun teo on the 18th of February.

Mr. Sorenson leaving the same day for "Ta tsien lu."

Mr. and Mrs. Graham and two children with Miss. Hastings arrived from I-chang on the 20th.

Mr. and Mrs. Fische arrived from "Kuei-lang" on the 18th. and left on the 23rd. with Mr. Willett, Miss. Ramsay and Mr. Tate for the coast.

Mr. and Mrs. Hope Gill (C. M. S.) arrived on the 23rd. and left four days after for Chong Pa.

Mr. and Mrs. Tremboth and three children (B. C. M.) with two new workers Mr. Parsons and Miss. Bull arrived March 2nd. leaving on the 10th. for Uin Nan.

Dr. Parry and Mr. Squire returned to day from "Kiang tsin" where they have succeeded in renting more suitable premises for the work.

*March 15th. 1903.*

#### F. F. M. A. Notes

On the 28th. of Feb. we had the great pleasure of welcoming our friends from T'ung ch'wan, Mr. and Mrs. Mason and their two little girls, Miss. Cumber and Dr. Lucy Harris. After all the anxiety we had gone through on account of our dear friends when they were in such imminent danger from the Boxers last year, we felt very thankful to our Heavenly Father for giving us the joy of meeting again.

They all looked very well and spoke highly in praise of the T'ung ch'wan climate, fresh, bright days and frosty nights, but we were grieved to hear that owing to the great drought, famine is

already beginning in that district, and before our friends left, over ten were reported to be daily dying of starvation in the city of T'ung ch'wan. This is likely to be much worse in the second and third months, when the sweet potatoes,—on which they depend so largely,—are over.

From Saturday evening till the following Thursday afternoon we were kept busy with special meetings with our natives. The Christians from the T'ung Liang outstations, as well as several from the T'ung Ch'wan district had all come, and God's blessing was manifestly given. The Monday morning meeting was a specially interesting one, long to be remembered. Mr. Mason gave a thrillingly interesting account of their work in T'ung ch'wan and the stations round, and the different places which were attacked by Boxers. Our first Christian martyr in Sz ch'wan, named Shiáng was killed at T'ai ho chen at that time. We could not but praise God for His grace in granting such peace and calm to our missionaries, in the midst of manifold dangers and rejoiced that they were able to shelter comfort and help to many homeless Christians who fled to them for refuge. When the Chungking work was considered most interesting and encouraging reports of the work at T'ung Liang, Ta Choo and Ch'in Mukwan were given by the three earnest little couples who have lately gone to settle at these places. A discussion afterwards took place on the advisability or otherwise of admitting those who have more than one wife, into the Church, and it was decided that it was best not to do so.

At the last meeting on Thursday afternoon, 5 men were received as members of the Church, the first fruits of the T'ung Liang work. May they be the earnest of many many more.

The last Sunday our friends were down here, two Chungking men joined our church. Mr. and Mrs. Mason left us on Tuesday, leaving their eldest little girl Mary, at the Hill School.

Miss Cumber and Dr. Harris have left us today.

*March 12-1903.*

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### Birth.

NGAN—HSIEN—February 25th. 1903. the wife of Ernest, A. J. Thomas, C.M.S. of a son. (Stanley Wilfred)

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ALL COMMUNICATIONS RESPECTING  
**ADVERTISEMENTS**

IN

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*SHOULD BE MADE DIRECT TO*

**The Business Manager**

*DR. PARRY*

**China Inland Mission, Chungking.**

Advertisements should be sent in

**Not later than the 15th. of each month.**

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**To the Manager**

AT

**Lungmenhao, Chungking.**

# The West China

## Missionary News.

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Published at

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SUBSCRIPTION PRICE, ONE TAEI PER ANNUM

Printed at The Lungmenhao Press.

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**Intending purchasers living up country should appoint a representative to bid for them or write direct to the Manager.**

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**Catalogues will be printed in English & Chinese & can be had on application to the Manager.**

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# The West China

## Missionary News

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Vol. V

MAY 1903.

No. 5.

### What is back of it?

This is often a question and almost always a mental reservation when we hear of large numbers of Chinese entering the Church, or some one manifesting zeal, devotion, and sacrifice for the Masters' Cause. I know of one missionary who was so suspicious of all, that he refused to receive any into the church, and there are some who think that David's expression would aptly apply here if altered to read, "I said, after mature deliberation, all men are liars." It is doubtless true that there has been sufficient crime, deception, and selfishness, masked under religious profession, to justify an interrogation after many called converts and saints. But! There are many to whom these terms can be justly applied and I wish to mention a single case, and here add that I know others not far removed from it, and perhaps equal in all respects, if as fully known.

Terms which are rich in content as used in connection with our own country but which have become void of meaning, and uncertain by being indiscriminately applied to conditions and men here, I shall purposely avoid. Truth, Honesty, Loyalty, Unselfishness, Devotion, Sincerity, Gentleness, Righteousness are terms which have no uncertain ring and are important enough to write them as Carlyle did—with a capital. Church members, believers, dear Christians, saints, possess no such distinctive and positive quality. That the foregoing virtues are characteristic of some missionaries is certainly true, and that they may be applied to some Chinese who have learned the secret of their source from

the missionary, is equally true. There may not be the same maturity of these graces but there is the same unalloyed quality in the case I wish to describe. If there are doubters I hope I may be able to present the case to you as clearly as I see it, and leave but one answer to this and others like it—God.

First let me say that martyrdom as used now, is not the seal of supreme devotion, it may lack entirely the virtuous quality. Living rather than dying—bringing forth fruit rather than being cut down, is the undeniable test. Not losing life but manifesting a life diametrically opposed to all the evils which make up ones environment is evidence that one has that Life which is from above. With this introduction I will proceed to the facts which in themselves answer the question.

Some three years ago I was told, that several Chinese were planning a "squeeze" on the foreigner, by one who had refused to enter with them, or share the gains thus secured. He lost "face" and fellowship with his companions, and started the enquiry in my mind—What is back of it? Search failed to find anything but a strong sense of right and I began to entrust him with interests in which there was opportunity for him to enrich himself at the expense of the mission. Never once has that trust been betrayed in the slightest degree, and during this time not a single falsehood has been discovered, where suspected subsequent events have shown such suspicion groundless. During the same period there has been a like sense of Stewardship in Divine things in self-denying work to teach those about him the Gospel God has given him, and back of it all there has been the power of an impeachable character recognized alike by foreigner and Chinese. There has been constant and free giving to a degree which might shame some of us, and a gentleness, yet firmness under trying circumstances, also meekness in success, and humiliation in failure, such as few among us could teach by example. Carelessness seems characteristic of the Chinese and this one is not free from it in many things, but it is a chance for improvement rather than a ground of complaint, for there is a high degree of devotion to duty in important matters. He apparently loves the work which Christ made the test of love in his threefold question to Peter, and has been successful in bringing some to a knowledge of Christ and Salvation. He has had some real testing especially from a Chinese point of view, in offers that

have come to him to leave the work to which he is called. Last year a member of the church, a business man, offered him 300 Taels a year to engage in business. This he promptly refused although his salary with us was only 60 Taels, and little prospect of increase. I again sought the cause, thinking there might be some ulterior reason. I found it after some difficulty in the following form. Business did not offer the same opportunity to influence young men to give their lives to God and to train them for His service. This year there came an offer from a Chinese government school of 50 taels a month if he would teach three hours daily, except Sunday, on which day school was to be closed, and permitting him to spend the balance of his time in preaching, or other Christian work in connection with our church in that place. The refusal was as prompt as in the previous case and the reason as noble viz; God had given him much grace and loved him so that he wished to work for God rather than money, souls were dearer than all things else, and saving men the greatest and noblest work to which he could be called. These events have not puffed him up with a sense of his importance, but deepened his character and made him more devoted and loyal than before. I think I have drawn the portrait of a christian, and none the less so, because he wears the blue gown and cue, and was left by his opium-smoking father, a helpless child in the world.

May we ask the question once more, this time in regard to our own service. What is back of it? Not infrequently we hear "for the sake of Christ" given as the answer in many things. However exalted such a motive, there is a better one, Paul said 'I could wish my self accursed "for their sake", the sanctifying and suffering work of the master was "for *their* sake". He did not leave heaven for the father's sake, but because he loved a lost and sinning race. He loved the unlovable, trusted the untrustworthy, and had faith in the unfaithful. That love has made us love each other, that trust has taught us how noble we might become, and that faith has made us believing, it will surely do the same to these Chinese when the light breaks in upon their souls, and we may hasten that day by adopting the Master's motive and method.

J.—

### West China Religious Tract Society.

This year an extra number of Annual Reports were printed in order that missionary workers in West China who are not yet members might receive a copy and be enabled to comprehend what is being done by the Tract Society. As far as could be ascertained no one has been left without a copy. If however, by inadvertence, or miscarriage in the post, there be any who have not received a copy, the Secretary will be glad to know their names and addresses.

The large amount of printing done last year has more than exhausted our funds, and it has been found necessary, after separating the accounts of the R. T. S. and the S. D. K., to borrow money to pay for this year's printing.

Eight new members have joined this year, and some old members have become new annual subscribers since the Report was issued. If those who have not yet sent their donations or subscriptions for 1903 would do so early, the value of their help would obviously be increased. Later in the year we may hope for help to reach us from abroad.

The Mission Press under Mr. Endicott's care has been somewhat incommoded by the lateness of some orders for S. S. Lesson Notes. Will friends kindly take

#### Notice.

That all orders for Sunday School Lesson Notes should be sent a full quarter in advance, and that the Tract Society should not be expected to reduce an order which may come in later. If it be desired to add to the number, an order coming in later will be fulfilled if possible. Much time would be saved if all orders for S. S. Lesson Notes be sent direct to the Rev. James Endicott, Mission Press, Ch'entu.

Preliminary steps have already been taken to prepare an attractive Calendar for 1904, and it is hoped that specimens may be ready in the autumn.

Forty thousand were issued of the 1903 Calendar. It is anticipated that a much larger number will be in demand if specimens can be sent round.

Attention is invited to the advertisement on the inside of the cover of this issue of the "Missionary News" regarding S. D. K. books now in stock.

Arthur E. Claxton,  
Hony. Secretary and Treasurer.



## HE LEADETH ME.

—:O:—

**I**N pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me.

In weary ways, where heavy shadows be—

Out of the sunshine warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand,  
So whether in the green or desert land,  
I trust, although I may not understand.

And by still waters? No, not always so;  
Ofttimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say—  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there.

And more than this; where'er the pathway lead,  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.

So where He leads me, I can safely go;  
And in the blest hereafter I shall know  
Why in His wisdom He hath led me so.

ANON.

### Suggestion *re* Production of fresh Literature.

In connection with the resolution passed at the last annual meeting of the W. C. R. T. S., *re* producing fresh literature, one of our subscribers makes the suggestion that in order to avoid having any two workers engaged in translating the same book, it will be well, if those engaged in translation work will send in the titles of the books, which they are translating, to the Executive Committee of the W. C. R. T. S., in order that a list of such works under preparation, may from time to time be published in "The West China News". He also suggests that the name of the translator should not be published, so that the Examining Committee may not be influenced beforehand. He furnished the following works in 文理 as now being in course of preparation.

1. "Outlines of the Life of Christ."  
by Eustace R. Conder
2. "Old Testament: and Its Contents."  
by Professor Robertson.
3. "Great Events of History."  
by William Francis Collier.

### Notice to Subscribers.

The Editor will be much obliged if friends either going on furlough or returning to their stations, will kindly notify their change of address, thereby simplifying the matter of postage.

### List of sub-Editors of the News.

Subjoined is a List of sub-Editors of the "News". Will our readers kindly make any corrections that are necessary. In some places, as will be observed, there are blanks where sub-editors have gone home on furlough or have left their stations for other causes. In such cases, will friends kindly appoint a sub-editor. We shall be very pleased, if, in Districts where, at present, there is no sub-editor, friends will kindly appoint one, as we wish the interest in our little paper to be as widely extended as possible. Ed.

I-Chang.	Mr. G. F. Row.	C. I. M.
Wanhsieh,	Rev. W. C. Taylor.	C. M. S.
Chungking.	Rev. J. Beech.	M. E. M.
Ch'entu.	Dr. O. L. Kilborn.	Canadian Mission.
Miencheo.	Rev. D. A. Callum	C. M. S.
Paoning,	Mr. Aldis.	C. I. M.
Kwanhsien.	Mr. J. Hutson.	C. I. M.
Sweiling.	Rev. J. O. Curnow.	M. E. M.
Kwanyuen.	Mr. Montagu Beauchamp.	C. I. M.
Sweifü.	Mr. Salquist.	A. B. M. U.
Yacheo.	Dr. B. Corlies.	A. B. M. U.
Kweicheo.		
Lucheo.		
Shuen King.	Mr. Jennings.	C. I. M.
PaCheo.		
Ying Sun.		
T'ung Ch'wan.	Mr. J. Mason.	F. F. M. A.
Han Pu Hsien.	Miss. Culverwell.	C. I. M.
Kiong Cheo.		
Yunnan Fu.		
Chao T'ung.	Rev. S. Pollard.	B. C. M.
Kiating.	Mr. B. Ririe.	C. I. M.

### Corrections.

We are requested by Mr. Laughton to make the following corrections:

I. Whereas it was stated in our last issue that Mr. Laughton was about to leave for Hankow, while there is a likelihood of such a step, as yet nothing is definitely settled.

II. The party lately given by Mr. Laughton was not a farewell party, but a "House Warming" for Mr. Curnow's new Bungalow.

### K'uh-Tsing Fu, Yunnan.

One is so glad to see news of work in other stations, that we feel it is time we took our share towards helping to keep up the interest in the West China Missionary News.

K'uh-tsing was opened 14 years ago, but it is only lately that the result of former years of toil and labour are being seen. There are three Halls in this city, one has only been opened about a year, the other less. My wife and I are at the old Yesu T'ang, Mr. and Mrs. Harding at the Fuh-in-T'ang, Misses Simpson, Glanville and Popham at the Ladies House.

At the Yesu T'ang, we have two members, three enquirers and several who are more or less interested. A case that has given much encouragement is that of a young man named Wang, in a village 10 li away, who, two or three months since heard us preach, bought a copy of the "Two Friends", became interested, later on took us to his house, and got several friends together to listen to the Gospel. In a few weeks he brought his idols, and yesterday, after being 11 days with us, went home successfully cured of opium smoking, to be, we believe, a bold witness for Christ. More recently than Wang's first contact with us, a man named U who lives in the city, read a copy of the book of Daniel, his boy had bought at our street chapel. He had seen our books before but was greatly taken with the book of Daniel. Since then he has read a number of books, and was not satisfied till he had the Old Testament. He is a typical city man. Grace has yet some triumphs to win in his case; he has yet to imbibe more of the new wine of the Gospel. At present he has strong faith in patching up the old. At the Ladies House, Miss. Simpson has numbers of women to her class. One woman gives a deal of encouragement.

The Fuh-in-T'ang was opened just 12 months ago, and during that time numbers of people both inside and outside the city have regularly heard the Gospel, and a number have been brought under its influence. We praise God that during our first twelve months we have seen idols burnt and a few real conversions, and now our enquirers number 14, besides a few who are constant hearers of the word, and manifest a desire to be taught. Praise God.

24/2/03.

H. A. C. ALLEN.



## China Inland Mission, Yunnan Fu.

We have just received the January number of the West China News. To get it, with its items of news about the work in so many different places, is always a pleasure to us. It is some time now since any item has been sent from this city. I suppose because we have had no sub-Editor since the riots of 1900. I have it on my heart to send a word about the work here, that I think will be good news to our fellow workers and friends who so constantly pray for us in this hard corner of the field. It is God's field tho' and He is giving us cause for rejoicing and encouragement even here. There is certainly a spirit of enquiry with some, and we are hoping, praying for and expecting an outpouring of blessing in this city and district. We had a weeks special services beginning on the 1st. Sunday in Chinese New Year. Here, we had meetings each morning at 11 o'clock for Christians and enquirers, public preaching at noon, and meeting again in the evening. At the South Gate Mission House, public preaching each day, afternoon and evening. At both centres there were good congregations, and many heard the word of God. The natives took part each afternoon, and we were much gladdened and refreshed by the way they spoke. We are sure that the services at any rate, were a means of blessing to them, and we trust were, and will yet be, to some others attending them.

On the 2nd. Sunday in the year, we had the joy of receiving two men into the Church by baptism, we trust this is an earnest of good things for this city. The testimony, and clear decided answers to questions put to these men, was good to listen to, and so far as mortals can judge, we believe them to be truly converted to God. We ask your prayers for them.

At other stations in the province, we hear of signs of encouragement too. We believe that Yunnan is yet going to be made a praise in the earth.

We have been quite gay with visitors just recently. Feb 13th., we had the pleasure of welcoming Messrs. McCarthy, Williams and Harding, from Ta-li-fu. Feb. 16th., Messrs. Giel, McClean and Pollard. Feb 18th., Mr. Sanders from Kuhtsing. Mr. Giel only stayed two days with us, leaving for Bhamo, accompanied by Mr. McCarthy, (who by the way had

only just returned from Bhamo). We were delighted to have Mr. Pollard from Chao-t'ong staying on a few days visit. His was quite a surprise visit, but nevertheless a very great pleasure. He left for Chao-t'ong on the 24th., accompanied by Messrs. Williams and Sanders who hope to reach Chungking towards the end of this month, en route for the home countries, Mr. Williams for Ireland, Mr. Sanders for Australia. We do so feel the need of workers. We rejoice to know some reinforcements are on the way, Mr. and Mrs. Graham for this city. Messrs. J. Smith, Hockman and Dr. Clark for Ta-li-fu. We need many others, and we need Native Helpers. We shall be grateful for an interest in your prayers, that the need may be supplied.

We are glad to read of the encouraging time you and the other Missions are having in Si-Ch'uan. We pray God bless the efforts put forth by all, and may they result in many being added to the Church there, "such as are being saved."

March 2nd., 03.

Yours sincerely,

Emma Stevenson.

### Wanh sien Notes.

All peaceful and quiet here as usual. On Sunday March 22nd. some of the officers, and twelve of the men of H. M. S. Woodlark came up to afternoon service, which makes it a red-letter-day for this city. On the same day we also held opening services at a new outstation, some 45 'li' from here, at a market named Iang-ho-k'i. Services all well attended, quite a number interested. Among them relatives—men and women—of the small band of Christians there.

On Monday it was a joy to us all to receive Miss F. M. Williams and Miss H. Davies back from furlough. They brought 5 new lady workers up with them, four have gone on to Paoning, and one to Chungking. Misses Williams and Davies are taking up their old work in Sintientsi near Paoning.

WALTER C. TAYLOR.

April 4th. 1903.

### Chentu Notes.

The dark cold days of winter are giving way to bright sunny skies; buds and flowers, and the green young leaves combine with the chattering birds in the branches, to drive dull care away, and to help us all to live and work cheerfully. And then **PEACE REIGNS!** within and without. The early crops are very fair, we are told. And if only the rains come at the right time, (we pray they may),—then good crops of rice may be looked for, and consequently a whole year of **PEACE!** Let us have five years of peace from Boxers and other equally obnoxious disturbers, and Protestant Christianity will count its converts in this province by the tens of thousands.

Our churches are crowded with both men and women. Our enquirers' classes are growing in a healthy fashion, classes of probationers are being prepared for baptism, and what is perhaps of more importance, members are developing, growing in grace and in the knowledge of our Lord Jesus Christ.

Outstations report large classes of enquirers; and places where no stations are opened, have recently sent deputations asking for some one to be sent who could teach the Gospel. Mixed motives?—Yes, certainly. But even though their motives were all bad, that can form no sufficient excuse for refusing to teach them the Gospel. Why these are exactly the people whom we have come to win! And here they are, inviting us to go along and do our best to win them,—while they offer every facility to that end! Surely this is an open door if ever there was one. Fancy ten or even five years ago, a deputation from a neighboring city offering a house, or even a room, and pleading for a teacher, either native or foreign, to be sent to them! In the name of the Lord, let us go up and possess the land!

The people of Chentu are much to be pitied just now. Small-pox, diphtheria, measles, and influenza are rife among them, and as usual, without any precautions against the spread of the contagion. Insanitary surroundings, and the often worse than helpful treatment at the hands of their ignorant medical practitioners, contribute to a fearful mortality, especially among the children.

But under our enlightened Viceroy, we are making progress. Chentu streets are being cleaned after a fashion most grateful to

foreigners. Oil lamps are set up on low posts at short intervals, and are lit every night. Certainly much remains to be done, but a beginning has been made. Moreover, welldressed policemen are now stationed at frequent intervals through the city. Each is armed with a light stick, and all seem well disciplined. Without doubt the cause of law and order is advancing.

Within the last month there has been a remarkable exodus of young men as students to Japan. Some are sent and supported by Government funds; not a few however, have gone entirely at their own expense. This desire for the "New Learning" is increasing, and will increase. God grant that we to, whom is given the great honor and privilege of coming to this land as Missionaries of the Cross, may use our best endeavors that the cause of righteousness may keep pace, at least in a measure, with the cause of education.

Q. L. KILBORN,

April 10th, 1903.

### Chungking Notes.

**M. E. M. Notes:**—Last month we said Dr. Hall was leaving for Tsi-cheo to remain there during Mr. Manly's absence. He got as far as Yün Chuan and was compelled to return because of fever. We are glad to report that he is now able to be up and about again.

Mr. Lewis is absent on a trip to Paoning for the purpose of attending Advisory Board Meeting. Mrs. Lewis accompanies him as far as Ho Cheo. He will return on May 14th. to dedicate the new hospital which is nearing completion.

Mr. Manly arrived from Tsi Cheo on April. 2nd. and is busy packing household goods preparatory to moving to Tsi Cheo. We shall miss both Mr. and Mrs. Manly notwithstanding that they will come here to spend the summer months. The field to which they go is a difficult one and we trust added blessings may compensate for every hardship.

Mr. Myers in his recent trip through Jiang Peh added one new circuit. He reports some live churches in his district and large numbers in attendance on worship at Lin Swei. There has been



but slight gains in membership throughout our section this quarter.

**C. I. M. Notes:**—Mr. and Mrs. Platt arrived March 21st. from Pa-Cheo on their way home. Miss Rasmussen on the 10th. of April from I-Chang and hopes to leave on the 20th. for Kai-ting where she will study for a few months before going on to Ta-t sien-lu.

Dr. Parry left on the 13th. of April for Pao-Ning. After his stay there he hopes to visit all the C. I. M. Stations from Chentu down here.

*April 18th. 1903.*

**L. M. S. Notes:**—Letters from Dr. Wolfendale speak of a safe and pleasant journey to the coast. He was to sail for Canada by "Empress of China" on April 4th.

Dr. Kirkwood being in sole charge of the Hospital has his hands very full of work.

The Rev. J. Parker has begun his work in the outstations by a journey through Mutung to Nanchwan.

The Outstations of our Mission have been considerably developed during the past twelve months.

The pro-mission movement at the beginning of the year threw open many doors that had formerly been closed to us. But the entering in on the terms expected by the multitude was very soon found to be followed by disaster. Offers of property and money were therefore declined absolutely in some cases. In others some discrimination was used, and, after due explanation, and under due restrictions, local subscriptions and gifts were admitted.

Providentially, at this juncture, generous contributions, promised for a period of five years, by Christian friends in England became available, and these enabled us to work quite independently, where it was desirable, of all local contributions.

At Fengtu, where it became a painful necessity to bring a "professing" christian to justice, the property that had been given for the use of the Mission was returned, and a new start was made at the other end of the city, in premises rented by the Mission.

Premises have been rented, and regular work organised, at Nanchwan and Chungchou. Five new day-schools have been

opened, fifty four persons baptised, endeavours made to organise regular opportunities for instructing scattered enquirers, besides a great deal of book-selling and evangelistic work.

Our older stations at Mutung and Fuchou are steadily growing. The number on the roll at Fuchou, including twelve who live at Lo-kia-miao, a market 100 li distant, is now 29.

At Mutung, where we have purchased large premises of our own, the number is 24.

The Rev. A. E. Claxton has now taken over charge of the work in Chungking and Tan Tz Shih.

17/1/03.

**F. F. M. A. Notes:**—The Hill School has again reopened after the Easter holidays, Mrs. Squire of the C. I. M. having kindly consented to help Miss Hunt during this term. We are very grateful to Mrs. Manly for her efficient help, during last term, and hope she may have great blessing in her new work at Tsi Cheo. We are thankful to report the recovery of all who were ill of measles.

A street chapel has just been opened at Ta Ch'i Keo, close to the Match Factory.

Meetings for men, women, and children are being regularly held; the people come in numbers to hear the Gospel, most of whom listen very attentively, and seem anxious to learn.

14/4/1903.

### Births.

**March 3rd.** At Sintu, the wife of Rev. Wm. Andrews, C. M. S., of a daughter—Kathleen Mary.

**March 3rd.** At Yunnan fu, the wife of F. H. Rhodes, C. I. M., of a son—Joseph Bernard.

ALL COMMUNICATIONS RESPECTING  
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Vol. IV

NOVEMBER

# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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# The West China Missionary News

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Vol. V

JULY 1903.

No 7.

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## Our Day School Teachers.

The growing demand for good day school teachers, and the difficulty we have in securing suitable persons for these positions, manifest the need of a Normal Training School for the teachers under the employ of the Protestant Missions of West China. Such an establishment, however must necessarily need a great deal of careful consideration as well as time and money, and the hope of it is not likely to be realized for many years to come. In the meantime, could we, by a little trouble and co-operation, do any thing to make better the standard of our employees? These teachers come to us recommended by private individuals, who themselves, have no adequate idea of the purpose of our schools. Very few teachers on entering our mission school-rooms have ever seen a course of study. Few understand our Christian books and so have no heart in teaching them, and unless the school is daily under the supervision of a foreigner, we miss entirely the aim for which it is established.

Would it be possible for the missions in a locality like Chungking, to agree upon a course of study, which could for the most part, be worked out by the candidate alone; and to require an examination upon this course as a recommendation to teach our schools? Would it be possible to further assist our candidates by gathering them together for a Teacher's Association at some convenient time of the year, two weeks of the time to be devoted to study on the hard points they have encountered in their course,



and one week, devoted to a course of lectures, principally on Methods? The former could largely be done by the Chinese who have graduated in our schools. The latter must of course be done by foreigners. Let the Association be closed with a final examination in which scholarship counts half, and method half. Let a committee be appointed to examine, issuing a license to those who pass satisfactorily. Let the teachers be uniformly paid according to their grade of license, and as far as possible bar out unlicensed teachers. Let the Association be held at a time most convenient for traveling, and let the month's wages be paid only to those who attend the meeting. Let there be several devotional evening meetings in which the teachers themselves may be invited to take the leading part, and let the Association plan at least one social evening, wholly a diversion from the hard work of the years.

Could we not let our plans be known so that prospective candidates would seek our course of study and attend our Association, thus having on hand a reserve list of teachers holding license, making competition a spur to better work?

Could we not gather in all our teachers within a radius of two or three hundred li, without incurring any very great expense?

Would it not be a means of bringing outsiders to a closer study of the Christian books, in the hope of getting a license which might in time lead to their study for a higher purpose?

We would like those interested in day-schools to give this subject careful thought, and ask you to add any suggestions along this line which may seem to you good, for our schools.

C. L. M.

### A Letter from Viceroy Ts'en.

In our June issue under Chentu Notes, it was stated that the Missionary community of Chentu had written a letter in English, signed by all the members of the community, expressing their appreciation of Viceroy Ts'en. This, together with a copy of the "Empress Dowager" edition of the New Testament, was handed in at the Viceroy's yamen. Below is a translation of the Viceroy's reply to the above letter.



### Viceroy Ts'en's reply.

Yesterday I received and read a translation of the joint letter from the Missionaries of the British and United States Missions.

I am conscious of my unworthiness, and yet grateful for your kind words. The contents of the letter were sincere and straightforward. I realize that my talents are few, and I am not worthy of your praise.

It is now more than eight months since I came to Szchuan, and yet I have barely suppressed the disaffected, and have but roughly pacified the country. Besides this, I have scarcely made a beginning to all the reforms that are necessary, not to speak of completing any of them. This I regard as my own fault, but on receiving the praises of you good teachers from beyond the seas, I feel more than ever my unworthiness. Nevertheless, I take pleasure in the thought that the people and the church are at present on very friendly terms.

The officials of China are gradually acquiring a knowledge of the great principles of the religions of Europe and America, and the churches are also laboring night and day in order to readjust their methods, and to make known to the public their aims, in the propagation of religion; consequently Chinese and Foreigners are coming more and more into cordial relations, and the country enjoys a lasting peace. This fills me with joy and hopefulness.

But after all the province of Szchuan is an out-of-the-way place, and ignorant people are still numerous. My hope is that the teachers of both countries will widely spread the Gospel more than ever, that hatred may be banished, and misunderstanding dispelled, and that the influences of the Gospel may create boundless happiness for my people of China. And shall I be the only one to thank you for taking the initiative in this good work?

Although I am leaving Szchuan, my thoughts will still be with you, and moreover, it is not certain that we may not meet again.

As I cannot reply to each individually, may I trouble you to convey these sentiments to your fellow-workers, and also my thanks for your kind present.

May the Gospel prosper!

I herewith present my card,

Ts'en Ch' uen Shuen

### The Missionary Association.

We wish to call the attention of our fellow-workers in West China to the above Association which has recently been formed in England. Its aim is to unite all who desire, by the Grace of God, to be filled with the Holy Spirit.

All such are invited to join the Association and share in its benefits. "There are Missionaries connected with every Society who themselves are taught in, and are capable of teaching others, the deep things of God, and there are others connected with every Society who are needing and seeking to be so taught.

This Association is intended to be a link between these.

Thus on these subjects the voices of Missionaries and Christians in general, will reach one another all over the world".

"All Missionaries to foreign countries, of any denomination whatever, are invited to register their names with the Association, also other friends connected with Missions who wish to help forward the objects of the Association."

Registration is absolutely free of charge. All that is necessary is to send a card containing the following particulars:

Name.

Title, (Rev. Mr. Mrs. or Miss.)

Address.

1. In what district are you carrying on your work?
2. What form of Christian work are you engaged in?
3. If you belong to a Society, kindly mention the name, together with the request—

"Kindly register my name for the purposes of The Missionary Association.

Address to—

The Missionary Association,

Donington House,

Norfolk Street,

Strand, London. W. C.

## Re Fresh Literature

Editor, West China Missionary News.

I note that someone makes suggestion *re* Fresh Literature in your last issue. Might I trouble you to tell the brother, or your readers, that the "Recorder" would be glad to hear of work in preparation, as well as your readers, so that the benefits of such notice might be extended? As I have charge of that depot a Post Card to me would do good. I was rather amused at the hint that your Examining Committee ought to be kept in the dark as to the authorship lest a great name etc. Our Shanghai Committee do not appear to be moved harmfully by such knowledge.

With kind regards,

D. MACGILLIVRAY.

Shanghai May 16th. 1903.

## Home by the New Route.

As the Trans-Siberian Route is still untravelled ground to the majority of our readers, we think that the following letter from Mr. James of Lucheo may be of interest.

He writes as-follows:

"Having decided for this route, I was glad just before starting that Mr. Curtis decided to join me. We came *via* Chefoo where we stayed three days. The night we left there it was our privilege to hear Mr. MacOwan give a lecture upon the *trip*. We crossed from there direct to Dalny and by the way learned much from a Russian fellow-traveller. There, the station is 2li from the jetty, but a rickshia was our guide. At the station our Russian friend helped us thro', amid a crowd of Chinese. The train was very crowded but securing two seats of a compartment next the window, we helpless English were respected and the crowd spared us.

We booked again at Harbin for Manchuria, and the 3rd. class was most comfortable with its 4 berthed cabin shut in from the rest of the compartment. At Manchuria we lost 7 hours and it was fairly dreary. At first bell ringing we were all bas

tened to the Customs. After examination, our things were sealed and we had to wait till second bell the before getting into the train.

From here we booked direct to Moscow. In crossing lake Baikal by sleigh, it was very cold. But with rugs and furs we did not feel it. At Irkutsk another change and a long delay. From this, the trains were somewhat faster and the 3rd-class company less objectionable.

And now we are through and have much cause for thanksgiving.

The hill climbing, river crossing, and the ever-changing differences among the people are the chief points of interest. To us bad sea travellers the journey has great advantages. But granting a fairly smooth sea, and pleasant companions, there is far more opportunity for quiet and rest than by rail.

THE EXPENSES WITH US ARE,

Steamer	to Dalny	Roubles	27.00
Dalny	„ Harbin	„	13.40
	„ Manchuria	„	13.30
	„ Moscow	„	37.30
P. and O. luggage allowed		„	10.00
English Passport and Russian Stamp		„	4.00
Food to Moscow		„	12.00
Porters		„	1.00
			<u>118.00</u>

2nd. class ordinary Train Steamer	27.00
Dalny to Moscow	103.00
P. and O.	10.00
Passport—tips	5.00
Different Company, and Food accordingly.	30.00
Total Rou.	<u>175.00</u>

Very Truly,

J. James.



### Chentu Notes.

The great event of the month was the celebration by the Britons of Chentu, and their guests, of "Empire Day". The 24th. fell on Sunday, so we chose Tuesday the 25th. The place was the house and grounds of the Canadian W. M. S. We were favored with excellent weather. House and grounds were decorated with Union Jacks, and with lanterns in red, white, and blue. Tennis and cricket, and the inevitable photograph man, caused the hours to speed past. About dusk, the company, which numbered nearly thirty, sat down to a most appetizing "foreign feast". The decorations included excellent engravings of King Edward and Queen Alexandra, and also of Queen Victoria.

There were red, white, and blue lanterns; red, white, and blue bunting; and even cakes in red, white and blue! I enclose one of the tastefully decorated programmes to the Editor.

After justice had been done to the good things of the table, there followed toasts to the King, to Canada and the Empire, to Our Guests, and to The Ladies,—all of which were enthusiastically given and honored. The latter were not to be outdone, and pluckily offered a toast to "The Gentlemen". The speeches were characterized in the case of all Britons, by expressions of sincere loyalty to the Empire, and to His Most Gracious Majesty, King Edward the Seventh,—Long may he reign! and in the case of Canadians, by pride and confidence in the present and future of the Great Dominion; the "fairest gem in Britannia's crown"! England and Scotland were each most heroically defended; while all present united in expressions of the warmest goodwill and accord, as between nations there represented.

British loyalty must perforce express itself in song as well as in speech; and our nearest neighbors among the Chinese must have been nearly tempted from their allegiance to the Dragon throne, by the resounding measures of "Rule Britannia", "Britannia the Pride of the Ocean" "The Soldiers of the King", and more of a sort. "The very best celebration yet" closed at an early hour with "God save the King", followed by three cheers for King Edward.

Sincere regrets were expressed by all that most inopportune attacks of illness deprived us of the company of the Consul-General, Mr. Hosie, as also of Mr. Rose; and of that of Mr. Tolliday of the I. P. O. It was too bad also that several members of the Missionary community were compelled to be absent on itinerating trips in the country.

There is a revival of interest in the Anti-footbinding movement in this city. The Anti-footbinding Society in connection with the churches, is meeting with gratifying signs of success. Not a few women even in middle life, are unbinding, while many more are taking the pledge not to bind their daughters' feet. The Society is keeping up the agitation by periodical meetings, and by frequently posting the city with large character tracts, explaining the evils of the practice. There also seems to be an increasing demand for literature put out by the Diffusion Society, and sold for small sums. There is at least one Anti-footbinding Society in Chentu entirely of native origin. Probably there are several, if we only knew of them. They have a very sensible rule,—that of agreeing to make marriage contracts only among themselves,—thus doing away with the alleged greatest difficulty in the way of natural feet,—the difficulty of finding husbands for girls with natural feet.

Mr. Lewis has just paid another visit to Chentu.

Dr. Canright has left for Chungking to bring his children home from school. Mrs. Canright is doing work in one of the outstations.

Mr. Peat is out itinerating.

Mr. Hartwell is off for a month, itinerating through Ren Sheu, Wei Yuen, and Yui Hsien.

Mr. Seward is visiting the city.

Mrs. Vale and Dr. Henry have gone to Gwan Hsien for a short time.

O. L. KILBORN.

*Chentu, June 6th. 1903.*

### K'uh-tsing Fu Notes.

Things are moving on here. On March 8th. we baptized a man named Kiang here at the Jesu-T'ang. On March 29th. Mr. Harding baptized 4 men at the Fuh-in-T'ang.

We have just held a most successful and encouraging Quarterly Meeting, about 40 members and enquirers present. The testimony meeting at the close indicated a hopeful degree of Christian life and experience. A young enquirer thanked God for the witness God had given him that he was a changed man. We finished up with an idol burning.

Last week a very interesting event took place. The native Christians at a village 6-li off, where Mr. Harding has services every Sunday, have at their own labour and money built a room for Sunday and weekday services. We all went down last Monday to the opening. Everyone in the village must have been there.

The Sunday services at both Halls are improving, and the women keep up their attendance at the ladies house for which we are glad, as it has been most difficult in the past to secure their regular attendance.

The opium crop is a very fine one here this year, our plain is pretty well one large opium garden.

H. A. C. ALLEN.

May 7th. 1903.

### Wanhsien Notes.

May has been a quiet month with us. The weather is coming in very hot. Already we have reached 102° in the shade. Miss Hart who came to us on a visit with Miss. Croucher has been laid aside with diptheria. Dr. Clark came over from Shuting, and as the month closes she is making good progress towards recovery.

We have much to encourage us in the work. More idols have been put away, and new members added to our men's general class on Thursday. Some new women too are coming about.

On Friday May 8th. we had another quiet day with our Native

helpers. This must mean the strengthening of each others hands in the work. We have had a flying visit from Bishop Cassels, and on Wed. May 20th. 16 members of our Church were confirmed.

We have had a change of Mandarin during the month, our old friend Huang (黃) having left us for Tong-liang-hsien, and Wang (王) ta-lao-ie has taken up seals of office. He has been well known in the district for the last 10 years, and the people have great confidence in him. The work at our recently opened outstation of Tang-ko-k'i is growing, some forty are often present at the services there. Our native helper Mr. Chao is now away at Li-ch'uan-hsien, over the Wanhsien border in Hu-peh. There seem to be quite a number interested there, and we want to keep in touch with them.

We shall be glad of your prayers.

As the work grows, so difficulties grow, and we need great grace for the work.

WALTER C. TAYLOR.

Wanhsien. June 1st 1903.

### C. I. M., Ying Shan Hsien.

It is many months since news of the Lord's work in this station appeared in W. C. M. N.

The work which has not gone rapidly, but slowly and steadily forward, calls for praise to God.

While praising God, we still feel the need of much earnest prayer for the conversion of many more souls.

This station includes the outstation in I long Hsien, where is a little band of baptised Christians and many seekers after Truth worship God. When our last baptised were registered, I found the church register to record 53 Persons as either baptised here or transferred, these latter number 6 adults and a few children. But we have lost 4 by death, and six have been suspended who in the persecution of last year went back to tablet worship—to our great sorrow.



One of the special features of the work of this place is the work of God in *families*. Several of each family turning to God.

This is a great strength to the work, for daily family worship conducted in the homes by the head of family—or the member who can read, is real help to each member—their growth in grace is marked.

Men enquirers who do not seek to lead their families to God, and do not bring wife and children to worship, are considered unfit for baptism unless there is some excuse for him. The men's work has somewhat suffered this winter, owing to our having no evangelist to do our men's guest hall work, also the country work has not developed as we yearn to see it, owing to the fact that for many months we were only two workers here.

On all sides there is a true spirit of enquiry after Truth. Idols have been destroyed, and men are worshipping God in their own homes according to their Light. From various quarters requests have come to us to open Halls in villages, but having no suitable natives to put in the villages to lead services, we have advised daily worship in the homes of all seekers, and weekly gathering in one of the larger homes, but mostly a prayerful study of the books bought.

This we believe is done in a measure. Miss Kölkenbeck had some very interesting visits to the country in the winter, and much regrets that our being short handed has hindered the developement of much hopeful work. Our city congregations have never regained the numbers of last year since the troubles last year.

A rather small medical work brings us in contact with all classes, from Ya-men to beggars. Sickness has been rife this Spring, especially amongst children. The prospects of the crops here this year are more hopeful than they have been for years.

The Mandarins and people are very friendly, and we are in peace;

EMMA CULVERWELL.

May 19th. 1903.

### Chungking Notes.

**General Notes:**— The French Gunboat enroute for Suifu, had arrived opposite Jiang Ngan, when one of the boilers exploded damaging the boat to some extent, so that it was necessary to return to Chungking, and scalding six of the crew—four Frenchmen and two Chinese. Since then, the Chinese and two of the Frenchmen have died and the other two are in a serious condition at the French Hospital. The funeral took place on the 11th. inst; all the flags in the city were at half-mast and the Officers and men of the British Gunboats attended in a body, accompanying the procession to Liang Lu K'eo the place of interment.

The British officers enroute for Chungking, to relieve those now doing duty on the gunboats here, were wrecked near the Szechuan border and their supplies and personal effects are reported, all lost.

A landslide at Mr. Murray's bungalow destroyed the kitchen buildings and buried four Chinese, who were asleep in the building beneath the debris.

Consul Wilton left for Shanghai on the 16th. inst. Mr. Rose is transferred from Chentu to Chungking as Consul protem. (Deputy Consul.)

**M. E. M. Notes:**— Dr. Canright of Chentu spent a week with us and left on the 15th. in company with his two boys and Frank Peat who have been attending the Hill School.

At our last Leaders and Stewards' Meeting 10 persons were recommended for baptism and church membership, one of these came from another station and four were students in the Chungking Institute.

Invitations are out announcing the dedication of the new Hospital for men, on Thursday July 9th. 1903.

At all our stations Special Services are being held in commemoration of the 200th. Anniversary of John Wesley's birth. On the 16th. of June Special Services are being held in commemoration of the 200th Anniversary of John Wesley's birth. On the 16th. of June Special Services were held at Tien Ku Chiao and a

monument subscribed for by all the members of our church, was erected to the honor and memory of the Tien Ku Chiao Martyrs.

**L. M. S. Notes:—** The first of what it is hoped will be an annual gathering of Native Helpers for instruction and examination has just been held. Eleven men from the Outstations, and eleven in the city presented themselves, making altogether a suitable number for Class teaching. Daily classes and examinations have been held for nearly three weeks and Evangelistic services held three evenings a week.

The subjects taken were, one book of the old Testament, and two books of the new Testament, a text book on Hygiene, and Western Arithmetic.

Dr. Kirkwood has taken the opportunity of the 5th. Moon festival, when inpatients are few, to have the painters in the Hospital.

*June 15th. 1903.*

**C. I. M. Notes:—** Mr. and Mrs. Barham arrived on the 16th. of May to help in the work here during Dr. and Mrs. Parry's absence. We are sorry to say owing to Mrs. Parry's illness they were delayed leaving for the coast, but are now hoping to start in a few days.

Mr. Faers has returned to "Sui-fu" after bringing his little boy for Dr. and Mrs. Parry to take to Chefoo.

Mr. Ramsay left here on the 19th. for home.

On the 30th. of May we had the joy of receiving 10 men and 9 women (four of the latter had been girls in the day School) in to the Church. We were specially cheered and gave God the glory as we saw five of one family confess Christ.

The father, three sons, and a daughter-in-law, beside an apprentice in their employ.

Those who in the past have laboured here in the street-Chapel will rejoice with us, as these are direct results of that work; for shall not the sowers and reapers rejoice together.

*June 15th. 1903.*

**F. F. M. A. Notes:—** Mr. Wigham is at present visiting the out-stations in the Tung Liang and Ta Choo districts. He was accompanied as far as Ngan Chū by Dr. and Mrs. Davidson and Mary Irene Mason; the latter having quite recovered from the

severe attack of Smallpox. Mrs. Mason met them at Ngan Chū, and took her little daughter back with her to T'ung Ch'wan.

On Tuesday June 9th. the Girls School had their Annual Excursion to Kwan Yin Liang, where they spent a most enjoyable time. These girls who spend so much of their lives in close unhealthy homes, much appreciate such visits to the country.

The evangelistic work in the city and at the match factory continues as usual. The match factory has not been opened for nearly two weeks owing to the sudden death of both the Manager and his son within a few days of each other. This has meant a good deal of extra distress and poverty to the hundreds of poor people who depend upon this industry for a living.

Mr. and Mrs. A. W. Davidson and Mr. Alfred Davidson have returned to Chungking after an absence of six weeks during which time they visited the outstations and T'ung Liang, and Ta Choo districts, Chentu, Ya Cheo, and Omei San.

### Statement *re* Printing Press.

To the Editor of the "News"

Dear Friend.

Will you please permit me, through your columns, to again invite the special attention of Subscribers for the Printing Press, to the change which has taken place in the management of the Press, and the consequent offer to refund donations, as mentioned in Advisory Board Minutes already published.

By the Sale of the Press to a business house, there remains in hand Tls. 240 of original contributions. This amount was raised specifically for the purchase of a printing press to be the possession of the Advisory Board. As no such possession now exists, the Board feels in honour bound to make the fact clearly known, and to give full opportunity for refunding to any subscribers who may not wish their contributions to go to any other object. At the same time we wish to point out that the "News" is scarcely paying its way with the present circulation; and the advantages of a small reserve fund will be obvious. A substantial reduction on copies sent abroad has been decided upon, and this may involve some loss.



But the chief desire of the Advisory Board and of the Publishing Committee is to enlarge and improve the "News" that it may be still more acceptable to all its readers and as this will involve heavier printing expenses, it is very much hoped that all donors of the contributions above referred to, will kindly allow such to remain at the disposal of the Advisory Board, in confidence that the money will be employed strictly for the purposes aimed at, by the existence of the "News"

Any applications for refunding must be made before Sept. 30th. of this year.

Yours Sincerely,

ISAAC MASON,

*Secretary.*

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# STATEMENT OF ACCOUNTS. "PRINTING PRESS FUND" and "WEST CHINA MISSIONARY NEWS"

JUNE /02	To Total Amount of Donations to "P. Press Fund."	340 20	JUNE /02	By Repairs to Press	3 00
to	" Total Amount of Subscriptions to "News".	304 05	to	" P. C. Chair hire	40
April	" Total Receipts for Printing and Advertisements	67 70	April	" Stamps. to Mr. A. W. Davidson, on Postage a/c	5 60
20/03.	" Bal. recd. from F. F. M. A. per L. Wigham,	8 16	20/03.	" Postage. a/c "News" paid to Editor	12 70
	Esq. being an amount paid by Dr. Finch	5 60		" Acct. paid to Presbyterian Press for printing	91 73
	" Stamps from Mr. W. Hyslop	686 00		" Refund A. J. Little Esq. Donation	100 00
	" Sale of Press and Accessories & Paper.			" Repaid loan Friends F. M. Association on a/c pur-	515 71
				chase of Press &c	95 42
				" Repaid ditto on "News" a/c. Paper &c.	159 96
				" Current Expenses on a/c. of publication of	125 80
				" "News" paid to Mr. A. W. Davidson	301 39
				" Payments to Lung Men Hao Press to date	
				" Balance in hand	1411 71
					Tls. 1411 71

E. & O. E.

The above Bal. has been handed to Mr. A. H. Broomhall, who has taken over the Treasurership to the "News".  
H. PARKY.

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## Deaths.

We regret to have to record another death from the effects of the boiler explosion on the French gunboat. We here take the opportunity of expressing our sincere sympathy with our French friends in this sad disaster.

The names of the three victims were:

LAFORET "ouvrier mécanicien" aged 22, at the place where the accident occurred.

RIOV, "ouvrier mécanicien" aged 21, died above Kiangtsin.

ESTIENNE "quartier maître mécanicien" aged 20, died June 19th. at the French Hospital Chungking. Estienne would in time have become an engineer as he was to join the school on his return home.

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## Latest News.

We much regret to say that Lieut. Biden has had a relapse and that his condition is again very critical.

The Kinsha which went down river to meet the outcoming gunboat party, returned to Chungking on the 22nd. Captain Metcalfe comes to take command of the "Kinsha," and Captain Wrightson, of the "Woodcock."

Captains Powell and Somerville left for the coast on the 26th.

Mrs. Parry is now well enough to travel and they hope to get away within the next few days.

Mr. Rose arrived here on the 27th, from Chentu.

Lieut. Goldie left for the coast on the 30th.

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"The West China Missionary News"

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# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAIEL PER ANNUM.

Printed at The Lungmenhao Press.

Chungking





# The West China

## Missionary News

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Vol. V

AUGUST 1903.

No 8.

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### Our work and its hindrances.

As friends of Missions in the homelands sometimes complain that a large proportion of their gifts never reaches the foreign field, but is spent on organization at home; so, we in the field often mourn that so large a proportion of our time must be spent in extraneous work when we would wish to give our whole attention to the work to which we have dedicated our lives, that of winning China for Christ. Not to speak of the necessary hours spent in studying the language and of such obstacles as ill health, weariness and weakness due to the climate and to the intense heat in Summer—how much valuable time is devoted to accounts, building, church organization and the many petty details with which we are all so familiar? It almost seems impossible to get a quiet season for study and thought, we have such constant interruptions and our time and energy seem to be squandered on trifles; till at times we feel tempted to say with the Apostles "It is not reason that we should leave the word of God and serve tables." Is there any remedy for this state of things? In all Missions, however simple in their commencement, as the work grows, the groups of Christians are banded into churches according to the old and Apostolic methods, and these churches must be organized and disciplined, and suitable premises provided for meeting places and for dwelling houses for the missionaries and their families, and all this entails much trouble. In the midst of these distractions

how can we go in for the greatest conservation of energy? Some Missions have partially solved the difficulty by appointing business agents in large centres to undertake financial and other affairs of their stations but even where the missionary is thus relieved of much, he will still find that the members of the native church make many demands upon his time and often over the veriest trifles. In fact, if we will allow them to do so, the Chinese will lean upon us and permit us to carry all their burdens as well as our own, till we are crushed beneath the load.

Now it is plain to all, that if China is to be Christianized, it must be by the Chinese themselves, we foreign missionaries can but reach the fringe of these masses, we have not come to stay for ever in China but only to plant the Gospel firmly in the land. Again, we can never be sure that a crisis will not arrive and we all be compelled to leave the natives to themselves, this being the case, the Chinese church will have to learn to stand alone and to manage its own affairs, and surely it is the wisest policy from the beginning to inculcate principles of self-support and self-government. We see how the Apostles solved the difficulty by appointing seven *devout* men to undertake business matters, leaving themselves free to preach the Gospel.

A missionary of many years experience in China was wont to say "Never do yourself what you can get a native to do for you, work through the natives". Some one may object that things left entirely to natives are apt to get into a very slipshod condition and that few have hands clean enough to be trusted with the management of money. Ah! but pause and note the qualifications of the men chosen by the Apostles to undertake the affairs of the church. Acts VI. 3. "Seven men of honest report, full of the Holy Ghost and wisdom." Happy the minister or missionary who has such men as these to assist him.

May we not well take a lesson from the Apostles when considering the qualifications of those who are to assist us in the work; our native preachers, school teachers, hospital assistants, Bible women, colporteurs, deacons and even our gatekeepers; if they were all men of good report, full of the Holy Ghost and wisdom, there would be fewer scandals and divisions in our churches and the missionary would be spared many a heartache and the loss of much valuable time and nervous energy. But, it may be asked, where shall we find such material in China?

As a child cannot walk alone till it has learned to stand, no more can our native Christians. Our work then be it to teach them both by precept and example how to stand fast in the Lord, and how to walk so as to adorn the doctrine of God their Saviour in all things.

From the Messages to the Seven Churches of Asia, recorded in the Apocalypse, we see how our Lord regarded as of paramount importance the character of the Christian Church. The churches are candlesticks, lights set on high, while the angels of the churches are stars held in His own hand. He Himself is represented as walking in the midst of the candlesticks, and from these messages to the churches we see how carefully He notes the conduct of each, according to each its need of praise or blame, we learn also what faults are most hateful in His sight,—indifference, uncleanness and pride, and how He will punish unfaithfulness on the part of a church by removing its candlestick, taking His Holy Spirit from it. May we not apply the same tests to our churches in China, His witnesses in the midst of heathenism?

Some missionaries will tell us that our chief work here should be to preach Christ to the heathen and no doubt we most of us had that idea till we came out and tried for ourselves.

Certainly however, unless one has a very good grasp of the language, he will not be understood by a heathen audience, though the Christians may follow all he says. Our idioms and modes of expression are so different to theirs and they are so much occupied in watching us and our foreign ways that they are only half-heartedly listening, while we, on our part, are expending an enormous amount of nervous energy in the effort. Then of course, it is natural to them that a foreigner should have a foreign religion. They must be much more impressed by seeing a native, one of themselves, speaking in their own colloquial, standing up before them and urging them to believe in that Saviour in whom, he, their brother, has found peace and all sufficiency. Hence, it seems to me, that for conservation of energy and for the most lasting and effective work, the foreign missionary should devote his time chiefly to the training of a native agency, and to the teaching and building up of the native Christians, leading them in Bible studies and in praying with and for them, and in providing them with the Christian

literature and those helps to the study of the Bible to which we all owe so much.

We have not come to stay in China but the church of Christ has; and we must impress upon our Christians that under God the salvation of their country is to be brought about by them.

In conclusion, may not our own character be a hindrance to our work? We missionaries, are perhaps more than anyone else "living epistles, known and read of all men". The scholar conscious or unconsciously reflects the teacher. Our native Christians, will be much what we are, if we are men and women of prayer, striving in all things to be like Christ, and living not for ourselves but for His glory, they will be likeminded. Such personal teaching and example, will I am persuaded, produce the men whom we need to help us in the management of church affairs while they will make the native church what it should be, a light in the darkness of heathenism, a living witness of the transforming influence of the Gospel in the lives of men.

I venture to suggest these few thoughts, trusting that others with perhaps larger experience in the field, may be led to give us their views on the subject of conservation of energy or how we may make the best use of our time and talents for the hastening on of the Day of the Lord in China.

L. S. P.

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### Opening of the Methodist Episcopal General Hospital.

Medical work in connection with the Methodist Episcopal Mission was opened in Chungking about 12 years ago. We had a fairly sized hospital but as the years advanced it became far too small to accommodate the work. In fact sometimes during the Spring and Fall patients had to be put into beds in the porches, and the wards were at all times over-crowded.

About four years ago when Dr. McCartney went home on furlough, he left no stone unturned to the getting of money for the building of a new hospital. Upon our return to the field two years ago, plans were got out and the old buildings were torn down. After the completion of the Wm. Gamble Memorial



Hospital for women, the W. F. M. S. ladies kindly granted us the use of their hospital for our patients till Dr. Edmonds could get some hold on the language. We are grateful to them for the use of it, as it greatly aided us in our plan of building the new men's hospital.

Dr. Hall was appointed by the Bishop to superintend the building, and he spared no pains in furthering its completion. In Feb. the building, still far from completion, was handed over to Dr. McCartney; as Dr. Hall was called to other duties.

Over a month ago the patients were transferred from the Wm. Gamble Memorial to our own hospital as the ladies were anxious to commence work. But the Dedicatory Services were delayed till July 9th. in order that the building might be completed and that the Rev. Spencer Lewis, our Superintendant, might be present to dedicate it.

The day previous to the opening, the place was decorated with flags of the different resident nationals in the city, and with the many satin scrolls presented by Chinese friends. Some rich neighbors loaned us their potted garden flowers and plants for use in the decorations.

As is usual, fire-crackers were much in evidence. On Thursday, July 9th. in spite of the incessant rain all day, about 600 guests were present, some arrived as early as 9. a. m. All the higher officials of Chungking and Kiang Peh, except the Tao Tai, were present. Although about 100 invitations were sent out to foreigners only 30 or 40 were present, as the rain simply poured all day. The service began at 1.30 p. m. with Rev. Q. A. Myers in the chair.

The Programme was as follows.

- |  |                                  |
|--|----------------------------------|
| 1. Voluntary                               | Miss. Helen Galloway.            |
| 2. Prayer                                  | Rev. A. E. Claxton, L. M. S.     |
| 3. Song.                                   | Chungking Institute Boys.        |
| 4. Dedicatory Service                      | Rev. S. Lewis.                   |
| 5. History of the work from its beginning. | Dr. J. H. McCartney              |
| 6. Address on Western Medicine.            | Dr. Jas. Wang<br>1st. assistant. |
| 7. Song                                    | Chungking Institute Boys.        |
| 8. Doxology.                               |                                  |
| 9. Benediction                             | Dr. O. F. Hall.                  |

Tea and cake were served to the foreign guests at the home of Dr. McCartney by the ladies of the Mission, and the Chinese guests were provided with a native feast at the hospital.

Everything passed off very well indeed. Dr. McCartney was made glad by receiving several donations voluntarily given from both foreigners and Chinese, towards the support of the hospital. We are also grateful for the words of appreciation expressed by the many guests present, and we trust this fine building may in truth be sanctified to the Master's use, and not only be the means of saving the body but may fulfil the purpose for which we have come to China, that of saving precious Souls.

S. K. MCCARTNEY.

### The Jewish Colony in China.

E. J. Osgood, M. D.

Perhaps not many Christians, or Jews either, are aware that for probably nineteen centuries, there has existed in China a company of Jews. Some think them the remnant of the lost ten tribes. It is supposed they came from Persia, for their ritual shows Persian origin.

They were known to the Chinese as the "sect that plucks out the sinews" (See Gen 32.32). They have, through long years of contact with the Chinese, gradually adopted their dress, language, and customs, except such as would conflict with their religion. Their chief settlement was at Kai feng fu, the capital of Honan province. Formerly very numerous, they have gradually been decimated by overflows of the Yellow river, the Taiping rebellion, and so forth, until their present number does not exceed one hundred and forty.

They still possess several rolls of papyri on which are various portions of the Old Testament in Hebrew characters. The various Jewish feasts, circumcision and Sabbath observation were observed by them until very recent years. They once had a fine synagogue in Kai Feng fu, but only a solitary stone tablet now marks the spot.

—Jews in Shanghai and their friends in Europe have become interested in them. They hope to establish a Jewish mission and thus preserve the remnant which was so rapidly becoming extinct.—*Central China Christian*

### Note.

Summer heat is with us again and most of the members of our Mission circle are relaxing work and seeking rest and change either at the bungalows near at hand, or further afield at Jin Fu San, Omei San or Lung Wang Tung. There seems to be a general disinclination for writing and it is difficult during this month and next to get copy for the News. May we ask our friends during their travels to remember their paper and kindly make a note of incidents and experiences of general interest. Ed.

### Chentu Notes.

Last year's "first rains and latter rains" seem to be adding their portion to this year's supply. The Chinese regard the night rains as responsible for the epidemic that has been fatal to so many tens of thousands, also for the earth worms in the paddy fields which are making many of the farmers anxious.

Rice in Chentu is selling at 1560 cash for 30 catties. The government of the city goes on apparently as Viceroy Ts'en left it. The policemen are everywhere on duty. In the surrounding country, people are most friendly and Mission work was never so encouraging, the Churches in the city are well attended and promising classes of probationers cheer the pastors.

The community rejoices that Mr. Cady, who was taken so suddenly ill, is again up. Mr. and Mrs. Cady expect to go to Kwan Hsien in company with Dr. and Mrs. Ewan and join Mr. and Mrs. Vale at Lin Ngai Sz. Drs. Henry and O'Donnell, Miss. Brook, Miss. Forrest, Mr. Stewart and Mr. Mortimore of the C. M. M. and Miss Collier of M. F. M. left for Omei July 2nd, Miss. S. Brackbill follows a week later.

Miss. Neilson C. I. M. in company with Dr. O. L. Kilborn and family started for Omei July 7th.

Mr. and Mrs. Ferguson are expecting to leave for Sui Fu about the 15th and remain in that district until 1st. Sept. Notwithstanding the exodus there will be 11 adults and between 10 and 20 children to stay by the "stuff".

PROTEM.

### Wanhsien Notes.

Not much to report from here for the month of June. We have had a great deal of rain which has more or less hindered work, but all has been kept going. Our Evangelist paid a visit over to Li-ch'uan-hsien in Hupeh, where there seemed to be a number of men interested, and brought back with him the names of some eighteen. We hope to get these men in for teaching as soon as we can. The work is going forward in our one out-station. Shortly we hope to have in some twenty men from there for further instruction, preparatory to being received as enquirers.

Mr. A. Large arrived on June 23rd. and will stay a time with us before going on to Paoning.

The writer expects to be away in the Hsü-ting-fu district for the month of July.

WALTER C. TAYLOR.

*Wanhsien, July 1st. 1903.*

### Nan-Pu Hsien Notes.

It is eight months since we sent you any news from this station. Meanwhile, there has been a quiet, though steady, advance in the work.

Writing last October, of the enquirers, we mentioned that the one great hindrance to their going forward, was the question of keeping the Lord's day, several of them having shops on the principle streets. They were willing to attend services and classes regularly, but to close shops, *that was an impossibility*. However, the Lord shewed them "all things are possible to him that believeth." Early in December two of them came to a decision on this point, and determined to close, and do no business on Sundays. Then during three days of meetings at Christmas time, the Lord manifested His Presence in blessing, and others also, were enabled to take this step. The result is, there are now seven shops closed on Sundays in Nan-Pu. Red notice boards, with characters in gold are hung outside, stating it is the Lord's Day, and no business is done.



Since that time, they have gone steadily forward. On June 7th. seven men and two women were received by baptism into the visible Church. These are the first-fruits from Nan-Pu. May they each one shew forth the praises of Him who has called them out of darkness into HIS marvellous light!

This station was one of those opened at the request of the people themselves. No doubt, in some cases, they came only "seeking asses", but to their joy they have found a Kingdom. One of the leaders in the movement, in whom there is a deep work of grace, said the Lord had done for them exceeding abundantly above all they asked or thought; he had no idea of any Spiritual benefit, his only purpose in seeking for a T'ang to be opened, was to oppose the Romanists. On May 3rd. six more men and three women were enrolled as Catechumen. There is always a good attendance on Sundays.

In February we started a School for Boys, partially self-supporting; Mr. Lo, the teacher, broke off opium smoking here last year, and as a Christian, gave up his position as Tai Shu in the Yamen. His wife is now with us also breaking off opium smoking.

House building has been taking up a good deal of time recently. When this is done, we hope to be more free for the work, which is awaiting all round. Everybody here is rejoicing in the prospect of a better harvest this year.

F. H. CULVERWELL.

*Nan-Pu. 18th. June, 1903.*

### Pao-Ning Notes.

The most notable event to record during the past two months is the visit of the members of the Advisory Board. Their presence was appreciated by foreigners and natives alike, and the addresses given to the natives by Mr. Lewis, Dr. Parry, Mr. Hartwell and Mr. Mason, were most helpful.

We were all deeply interested in hearing from the lips of Mr. Hartwell, an account of the death of our first martyr, an old man who was baptized here many years ago; but who has been mainly employed selling books, and preaching in and around

Ch'entu. He was killed whilst out book-selling during the Boxer rising of last year.

It was good to hear of his courageous testimony when face to face with death, and to find in this simple country Christian man one who would not accept deliverance that he might obtain a better resurrection.

We were much cheered too by the accounts we heard from our friends, of the Lord's work in other parts of this Province. The Lord has done great things for us.

Some of our most encouraging work just now is at the country outstations, which are regularly visited by Mr. Hannab. We have five stations in all.

During the month, I baptized eleven at two of these Stations, and hope shortly to baptize a few more. Our congregations in the City have not been so large as previously, and we feel the need of a revival in the City.

We are thankful to have Dr. Shackleton with us; he is about to restart the medical work here and we hope that this will give us many fresh openings for the Gospel. Our great annual idolatrous festival—that of the God of disease,—has just passed. We had large crowds listening to the preaching of the Gospel, and buying books. Our army of preachers was re-inforced this year by quite a number of the School boys, who begged to be allowed to give away tracts, sell books and witness for the Lord.

As I walked about from corner to corner of our compound preaching to various groups, I came across little bands of people quite eagerly listening to a little school-boy, who would be giving a most clear outline of the Gospel. Praise God for the witness of the Children.

The Bishop has been travelling a good deal lately, visiting Wanhshien, K'ai Hsien, Shū-ting and many other places. He is just now off again to Mien Cheo, and other Stations of the C. M. S.

W. H. ALDIS.

June, 1903

## Chungking Notes.

**General Notes:**— Lieut. Biden of the British Gunboat Kinsha died July 4th. after a long illness. The funeral took place at the Protestant Cemetery at 8 a. m. July 6th., Rev. Arthur E. Claxton officiating. The French and Japanese Consuls, Officers and members of the crew from the French Gunboat Olry, representatives from the Customs, members of the Missionary community, and the Officers and crew from the British Gunboats were present. Two sailors who attended Lieut. Biden in his illness are now very ill at the London Mission Hospital.

The sympathy of the whole community is with these sufferers and also with the Gunboat Officers in the loss of their comrade.

Mr. and Mrs. Bradshaw of the A. B. M. U. passed through here on their way up river. We were glad to welcome Mr. Bradshaw back again and also Mrs. Bradshaw as a newcomer to West China.

We have had plenty of rain in this section, and the promise of a fine crop of rice and lower rates of living, is making everybody happier.

July 14th. being the Fête nationale Francaise, celebrating the fall of the Bastille, Consul Bons d'Anty held a reception at the French Consulate which was well attended by foreigners of all nationalities and by the Chinese officials. The many decorations and uniforms, together with the gorgeous robes of the Chinese, rendered the scene a gay one. After all had presented their congratulations to the Consul, refreshments were served and the toast "La République Française" concluded the proceedings.

On July 17th. the Woodcock with Captain Wrightson in command left for a few days cruise up the Little River.

**M. E. M. Notes:**—Mr. Lewis returned from his 50 days trip to our Mission Stations in good health. He reported the work making steady progress, and the character of those admitted in to the church as being of a higher type than heretofore.

The new hospital was dedicated and formally opened on July 9th. A large company of Officials, Foreigners and other guests were in attendance. The building reflects credit upon Dr. Hall the designer and builder and upon Dr. McCartney whose untiring energy has made this 12,000 Tael Hospital a possibility. An account of the dedicatory service appears elsewhere in this issue.

Mr and Mrs Curnow have arrived from Suiling to spend the hot months in their own bungalow on the hills, the former was taken sick when he arrived here and is still in a very weak condition.

Mr. and Mrs. Lewis, and Mr. and Mrs. Myers, left on the 16th. for Lung Wang Tung. Mr. and Mrs. Myers and Mrs. Lewis are very much in need of the rest and change of air. Several of Mr. Myers' Biblical students accompanied him.

Mr. Beech in company with several students of the Chungking Institute started for Omei San on the 22nd inst. They go *via* Kiating stopping a few days in the vicinity of the salt wells.

Mrs. Manly arrived from Tsi cheo on July 3rd. and is now at the bungalow, Mr. Manly is expected here in a few days.

The girl's Boarding Schools closed for the summer on July 16th. In the latter Institution the attendance for the half year has been 60 students, all of whom are boarders. On July 4th. we celebrated the Independence of the United States with fireworks and patriotic speeches. Three students spoke on the patriotic spirit and the growth of America, and three others on the need of a revival of genuine patriotism in this country if China is to hold a place among the great nations

**L. M. S. Notes:**—We are glad to again report progress both in the city and country work.

Another outstation has been opened at Hsin Miao some 70 or 80 li from Fuchou. This was a place once altogether hostile to missionaries and all things foreign. But now a change has come and an invitation given to the foreign preacher and a well furnished building for a chapel provided.

In Chungking the native church has purchased a building site for a new chapel. They have been fortunate in securing the temple site of the Hsuan T'ien Kung which was burnt down some 10 years ago. It is a grand position for a church placed in the high-land of the peninsula it commands a view of both rivers and a well-built sanctuary erected upon it will be one of the first sights to greet the traveller toiling up the Yang-tse. It is also situated in the midst of one of the busiest parts of the city and yet shut in sufficiently to give that quiet needed in the sacred services of the Church.

Half of the cost of this site has been provided by the native church and friends.



**F. F. M. A. Notes:**—Mrs. Wigham and children with Miss. Hunt, have left the city for Jin Fu San, where they hope to stay during the hot weather.

Mr. Wigham and Mr. and Mrs. Vardon hope to join them at the end of the month.

The Boy's and Girl's schools are both closed for the Summer holidays.

The attendance at the meetings has been smaller than usual owing to the very wet weather which has lately prevailed.

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### Intimation.

Lieut-Commander C. P. Metcalfe, R. N. and the Officers and ship's company of H. M. S. "Kinsha" wish to thank the residents of Chungking for their kind sympathy on the occasion of the death of Lieut. L. S. Biden.

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### Birth.

**July 6th.** At the C. I. M. Bungalow, Chungking, the wife of A. Hudson Broomhall of a son.

---

### Death.

**July 4th.** At the Naval Bungalow, Chungking. Lieut L. S. Biden of H. M. S. Kinsha, aged 21.

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# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE ONE TAI<sup>1</sup> PER ANNUM

Printed at The Lungmenhao Press:

Chungking.



# The West China Missionary News

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Vol. V.

OCTOBER 1903.

No. 10.

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## Sacrifice.

The word 'sacrifice' has two common meanings, one in relation to God, the other in relation to our fellow-men. It means an offering, or the act of offering something of value to God or to a god, as an expression of thanksgiving, often for forgiveness of sin, or as a propitiation when prayer is offered. It is a recognition of superiority; it is a natural expression of reverence and of worship for a Superior Being.

The other common meaning of 'sacrifice', is that of a loss or deprivation voluntarily incurred for the interests of another person, and is the expression of our esteem or regard for that person. Sacrifice implies altruism, and is directly opposed to selfishness. Sacrifice because it is altruistic, is admirable; it compels respect and even admiration, just as selfishness draws upon itself dislike and hatred.

When we left home to come to China, we made sacrifices, and the same high devotion which inspired us, was inspired in friends and acquaintances about us. Nobility of mind or soul excites the same qualities in others. Love begets love, and respect begets respect, just as ill-will is pretty sure to beget ill-will.

The sacrifice of home, friends, and country, is at least at first a real sacrifice, but in a few years time, it may by force of circumstances become much less real, for the reason that home, friends, and country become less dear to us. And a sacrifice of an object not valued, is no sacrifice. A valueless gift is no evidence of love or respect.

On coming to China, we find to our surprise that we are able to enjoy a new home, and this often a comfortable one. And new friends,—not so many, perhaps,—but close warm friendships are formed, which very largely take the place of those sacrificed at the beginning. The hardships we feared, are found to dwindle away, until they are practically non-existent. Here then lies a great danger, that as we find self-sacrifice unnecessary along the lines we had supposed, we should imagine self-sacrifice unnecessary altogether. On the contrary, self-sacrifice is necessary to the highest devotion.

Paul exhorts us to make of ourselves "living sacrifices". We often tell our congregations that God does not want our sacrifices, meaning those of cows, goats, and hens. It is true that "apart from shedding of blood there is no remission", that the one great sacrifice was made by our Saviour Jesus, and nothing less worthy can ever be used again as an atonement for sin. His blood is all-sufficient. But is it not true that Christ's example of self-sacrifice is also binding upon us in the ordinary meaning of "loss or deprivation voluntarily incurred, in the interest of one or more of our fellow-men"? In HIM we have the very highest possible example of such sacrifice. He left Heaven and all its glory,—He suffered immeasurably on earth,—all because of HIS love for men. And here we have the secret mainspring of this, as of all Christian life and conduct,—LOVE! God loved, and therefore He gave! Christ loved,—and sacrificed himself. Love necessitates sacrifice, and sacrifice implies love. Where true love is, sacrifice is natural and easy, and certain. We shall be quite safe in taking our sacrifice as a measure of our love. Christ's sacrifice was great, because His love was great. The mother loves her child, and no sacrifice is too great for the child's present and future welfare. Husband and wife find it easy to make mutual sacrifices, because of the love they bear to each other. Intimate friends make mutual concessions, each to the desires and even to the whims of the other, because of their mutual love.

Sacrifice is necessary to growth, and to preservation of life. The seed is dropped into the ground to rot, in order that a new harvest may be gathered. Keep it in the granary, and it neither produces more, nor remains alive itself. Life comes only from life, and often life must be given that life may be preserved.



Lives are sacrificed from those in the relief force, that those besieged may be saved. Amidst the besieged, many lives are sacrificed, in order that many more may be saved.

Sacrifice is necessary to the accomplishment of every great undertaking. Such great structures as the Brooklyn and Forth bridges were erected only at the cost of many lives. Whether it was necessary, such is the fact. Slavery was abolished and the United States preserved intact, only at the cost of a great war, and the sacrifice of tens of thousands of lives. Similar tremendous struggles, with the expenditure of much blood and treasure, have been deemed necessary in the cause of enlightenment and progress in South Africa and in the Phillipines. Some active thinkers among the Chinese believe that China will not enter upon true lasting progress without a great struggle, involving the shedding of much blood.

The law of sacrifice is universal. Nothing is surer than that it cannot be disregarded by the Missionary, in either life or work. Ours is a great work, and important. And we must expect to make sacrifices; in fact, if we would succeed at all, we must "present our bodies living sacrifices"! We are called upon to sacrifice time and strength, comfort and convenience,—for the welfare of the Chinese. We are busily engaged, and are interrupted; the time is inopportune, our callers have no business, and nothing in particular to talk about, and we may lose patience, unless we realize that this is part of our duty, to sacrifice ourselves, including our time, for their good. Our members and probationers, our patients and our pupils, all come under the same rule. They try us, we are apt to think, and they will continue to do so, *unless we love them*, and so are willing to sacrifice ourselves for them! Our servants may cause us the most heartaches of all. Is it because it is harder to realize that these, too, come under the same rule, and need our love and sacrifice just as much as any other class?

God help us to look above and beyond the cares and worries of the moment, of the day, and even of the year, and to realize if possible something of the greatness of the issues dependant upon our present course.

After all, it comes home to me more and more that we are all of us preaching the Gospel more loudly, more emphatically, and more successfully by what we are, than by what we do or say.

Character has always spoken more loudly than learning or eloquence, and will continue to do so to the end of time. "If a man can communicate himself, he can teach, but not by words. He teaches who gives, and he learns who receives. There is no teaching until the pupil is brought unto the same state or principle in which you are; a transfusion takes place; he is you, you are he; then is a teaching; and by no unfriendly chance or bad company can he ever quite lose the benefit."

"Human character evermore publishes itself." The most fugitive word and deed, the mere air of doing a thing, the intimated purpose, expresses character. If you act, you show character; if you sit still, if you sleep, you show it. You think because you have spoken nothing when others spoke, and have given no opinion,—that your verdict is still expected with curiosity as reserved wisdom. Far otherwise; your silence answers very loud. You have no oracle to utter, and your fellow-men have learned that you cannot help them; for, oracles speak. Doth not wisdom cry, and understanding put forth her voice?"

I beseech you therefore brethren by the mercies of God, to present your bodies a living sacrifice,—it is a reasonable service.

### West China Religious Tract Society.

Members and friends will be glad to hear that the Religious Tract Society of London has sent an increased grant in aid of our work this year—£75 instead of £50. The Rev. Richard Lovett in his accompanying letter says;—"We are interested in your rapidly developing work and shall be glad to do all in our power to help it....I regret that our Funds will not allow us to give the £100, but I trust you will find the additional £25 of great service in extending your operations".

There is no doubt that we shall find it of great service, though unfortunately it does not provide sufficient capital to do the work our Society ought to be doing. The Hankow Society reports phenomenally large circulations, chiefly attained no doubt, through keeping their prices somewhere about half cost. If we could only secure some further substantial grants from the Tract Societies of the United States and Canada we should be able to do a much more widely extended evangelistic work by means

of a larger circulation of Tracts at less than cost price. We are going to follow the old adage which advises, after a first and second non-success, the policy of "try again".

In order to develop local interest in the work of the Society, the Executive Committee has asked the following friends to act as collectors for their respective neighbourhoods, several of whom have signified their willingness to help in this way.

For Chentu and neighbourhood	Dr. Kilborn.
" Kiating "	Mrs. Beaman.
" Suifu "	Mrs. Wellwood.
" Talifu "	Mr. Smith.
" Yunnanfu "	Mr. Stevenson.
" Ch'aotung "	Mr. Pollard.
" K'weiyang "	Mr. Waters.

Doubtless, these friends will recall the suggested scheme, outlined earlier in the year, which contains the promise of great fruitfulness. This was a suggestion that Tract Society Circles should be formed in cities where there are two or three missionary families, and at least one meeting a year be held for the following purposes;—( i ) The reading of the Annual Report. ( ii ) Presentations of the claims of Tract Society work. ( iii ) The taking of subscriptions and collection.

Mr. Lewis, who for the past four years has prepared the S. S. Lessons and Lesson Helps, has felt compelled by the claims of other work to ask for someone else to be appointed to do this. It has been decided to make the appointment an annual one henceforth, and to ask for nominations to be sent to the Secretary not later than June 1st. each year. For 1904 the Committee has asked the Rev. Jas. Endicott, of Kiating, to prepare the Lessons and Helps. The price of both kinds is to be raised next year from 22 to 23 cash, which will just cover the cost if all the copies are sold.

The whole get up of the Lessons in quality of cover, paper and printing is very much improved, and West China is to be congratulated on having a Printing Press that can turn out such excellent work at so reasonable a cost.

ARTHUR E. CLAXTON.  
*Secretary.*

Kw'ei Fu,

via I-Chang,

West China.

The Editor, "West China Missionary News."

I came down here from Chungking last week. ~~I~~ was delayed there for 8 days, glad to be able to take work for some who were not over strong.

Talking of delays, I have had a series of delays for 3 months past, for various reasons, but enabled to work all the time. It has been a time of much suffering, from causes within and without. But God is bringing me out into a wealthy place.

Most reluctantly I pulled up some roots of many year's growth in Kwang Yuan. But on the day of my departure the psalm for the day, May 13th., was Ps. lxxviii. The Song and Prayer of Moses each time the camp of Israel went forward. I shall long remember that day—it being also the anniversary of leaving my first Chinese Home of Shih Chin, Shansi, in 1886. I had with me two devoted Christian lads from Kwang Yuan, and I literally had to sing my sadness away. I was refreshed early on that journey by finding some 1 doz. people in different isolated places, who might apostolically have been baptized. Of course as I get 4 or 5 days away from Kwang Yuan, nobody knew me in the same intimate way, nor did I know any sufficiently well to be able to speak with any certainty of their "condition".

In the course of two or three months travelling I visited 23 stations and outstations; some of 10 to 15 years' standing, oftener of but one year or more standing. And I must candidly confess that I often found that where the need was greatest the workers were fewest, and *vice versa*. We are in great danger of settling down and congregating workers in our Homes in China, and giving all our time to these limited areas, remaining almost blind to the much wider doors which God is opening at a little distance off.

I was extremely thankful to meet once more with fellow-workers; with others it was meeting for the first time. I am sorry that I can't know them all better, I have felt the loneliness of life bitterly. Also I am anxious to learn *how* this mighty "Movement" is being met with, and used to the best advancement of the Eternal Kingdom of CHRIST.



At Chungking I was most disappointed at finding the whole community away. But both at the time, and since, I have had some remarkable proofs of God's leading me there, and just at the right time too.

From Chungking down here I spent but little time; as these River stations are frequently visited. At Wanhsien I spent less than 24 hours, and only 2 hours of that in sleep. I hope the friend whose sleep I prevented, suffered no more than I did. On parting at 2 a.m. I said I expected to "pay for it"; though on second thoughts I said no, let us pray that God will overrule and prevent ill effects. I then sat up for another hour writing letters, and next day on my boat once more, I was ready for work as usual, with the exception of two hours sleep at noon.

My visit here in March was not in vain, it just enabled some few people to get to know me; it gave them fresh hopes of getting a Mission Station opened. My little *contretemps* with the "masked" Romanist is remembered to their adversity and to our advantage.

Though I came in this city ever so quietly on Saturday night 9 p.m., next Sunday a.m. I had a quiet and orderly congregation of 15 men, most had Bibles and Hymn books, all willing to kneel in prayer. In the evening there must have been fully twice that number.

Now see what God has given me in this Inn, in exchange for my forsaken Home in Kwang Yuan, 20 stages distant. These things can only be understood by those who know what any *ordinary* Chinese Inn is.

( i ) A large well-built house, capable of accomodating "chinese fashion" 50 guests in 15 rooms.

( ii ) A cook and a servant; ( I have neither. )

( iii ) Landlord, myself and a boy are the only occupants of this big Inn.

( iv ) Furniture of all kinds abounds, but that which I have in use needed  $\frac{1}{2}$  a day's washing.

( v ) Abundance of forms and chairs to seat my congregations.

( vi ) A large Guest Hall to gather together in, and extremely quiet, because of the huge coffin containing dead. Landlady acts as a good sentinel to keep out all loafers.

Now as to prospects of Work:

I was intending to go straight on to Miao Yü tsao, a country

place opened by Natives themselves last winter. There has already been much trouble at this place with the Romanists. ( May I beg all readers of this not to make the *mistake* of calling them "Catholics". Also a passing advice to readers in Chinese, please call them 羅馬教 their original name under which they came to China. This is now being largely understood and is a *most* important distinction. )

( Explanation for English Readers : call them "Roman Religion" not "Heaven's LORD religion". )

I visited Miao Yü tsao in March and was obliged to have the Gospel Hall taken in the name of the C.I.M. for safety, and the doors closed during the absence of European Teacher. It should be understood that this place is 30 miles distant, a stronghold of Romanists who have a large foreign-built Church. Our place was no doubt opened by people with mixed notions, and with little or no Knowledge of the Truth. Are we for this reason to FORSAKE them?

I sent down a native, 6 weeks ago, to give them encouragement re my coming again. Unfortunately another native Christian turned up there, acting on his own initiation; he had been in hot water with the Romanists from the start, so that his reappearing reopened the trouble. The result has been much trouble to Mandarins—County, Prefect and Taotai, the latter on consultation with the British Consul has forbidden the opening of our Hall; this was done making *no* exception in favour of a European being allowed to open the place while a Native was disallowed. Most fortunately I stayed with Consul Rose at Chungking and know that that this was not his intention; it is a mistake and I know perfectly well, when and how the error arose!

Meantime I am blocked here. Yesterday I had a long and interesting talk with the Prefect, a clever and enlightened Manchu. He was evidently troubled at my appearance, and it took a long talk to explain that I was not acting contrary to the orders of my superiors. To whom was I responsible? By whose "sending" had I come? Who was the Head of my Church? Nothing delighted me better than to have such intelligent questions!! He had been splendidly "stuffed" by Romanists to the effect that we Protestants are disunited and powerless!

How your prayers for this place are being answered! This is at least one, and not a small, result of my coming here in March.

( One page of MS. missing. )

A most amusing sequel to my long visit to the Prefect.

I went immediately ( after prayer ) to the Imperial Telegraph Office and sent my message to Chungking ( N.B. it is over 24 hours and still I have no reply, and the distance is less than 400 miles! ) I was followed there by the Prefect's "Men shang", unknown to me of course, and he was very disappointed at not being able to get from the clerk a copy of my wire! Nothing daunted however he comes to my Inn and most civilly though firmly asks for a copy!! On hearing it was English he wanted a Chinese version. Though I told him this was a breach of etiquette, I complied with his request and the more readily because I had therein mentioned the Prefect's civility! Fearing lest a short telegram to Chungking might give the impression that I was complaining against the Prefect.

The Prefect declares that within a month of my going to Miao Yü tsao I shall have at least 1000 followers. This is what the Romanists fear, and of course the situation is a more difficult one for the Mandarin. I assured him that we receive no members hastily, and moreover that even Church membership was no guarantee for protection.

I am anxious to get to Miao Yü tsao quickly and have 10 days there to look around, and then return here in time to see my friend Consul Rose on his way down to the coast; he is, I am sorry to say, going on sick leave. Scores of people far and near and in the city are wanting to join us; the colporteur, who is with me for a few days, is selling rapidly.

Pray that I may have much wisdom. I find several in the city who have heard the Gospel elsewhere, and one baptised Christian from Chungking.

I have had deputations begging me to come to two or three country places, as far as 4 days off, but some only 10-15 miles.

With much joy and at the same time in fear and trembling do I look forward to this great responsibility that God is laying upon me.

Yours very sincerely,

August 11th. 1903.

MONTAGU BEAUCHAMP.

The Da Ngo Sz,

Mount Omei,

The Editor, "West China Missionary News."

This is a spacious temple, thirty li from Omei Hsien, or a total of about one hundred and ten li west of Kiating. The journey from Kiating can be made easily by a small light party in one day, but for a large party, it is best to spend the night in Omei city, and do the climbing next morning.

The aneroid shows 2,600 feet above the sea. Frequent rains keep the weather cool, but even when the sun shines hot by day, it is usually cool at night. We are a happy community of about twenty, and several children besides, gathered from Chentu and Kiating mostly, but with one just now from Chungking. I say the temple is spacious, for there are no less than seven or eight suites, each having from three to five rooms. These are for the most part in new buildings, and therefore clean and fresh. Some of these the old head priest keeps for rent to foreigners only, hence quality guaranteed. Each suite rents for Tls. 12. a month, but this includes an abundant supply of firewood, as also of pure cold spring water.

The hills and mountains are all around us, and are most inviting to all who would climb, enjoy the fine views, or catch butterflies. Chinese teachers are much in evidence, and nearly everyone puts in several hours a day at the language,—the forenoon of course. But afternoons are for walks, climbs, teas under the trees or beside the brooks. Last week there was a grand expedition to the top. No less than twelve people went up, in two parties of six each. A day and a half to two days were consumed in the up trip. Two or three days were spent there, during which time we were favoured with such fine weather that we saw most of the famous sights. The snow mountains which are either in Tibet or very near the border, were visible for several hours one morning. We had magnificent views of the plain to the east, extending right to Kiating, and including the Min, Ya, and Tung rivers, with many smaller streams between. Then "Buddha's Glory" was also seen three or four times,—the small rainbow which forms on the bank of clouds below the cliff about two or three o'clock in the afternoon. The "Ten thousand lights" were not all visible. One evening, three of them came in



sight, that left only nine thousand odd. One was in a village, another in a farmer's lonely hut away down on the mountain side, and the third was a firefly. We wondered whether the other nine thousand or so, were not also fireflies. The top of Omei, which is about 11,000 feet above the sea, is one large flower-garden at this time of year. The eidelweiss and a flowering fern are especially abundant. White strawberries were in sufficient quantity for us to have them for one meal.

It took us about ten hours to come down, including two long comfortable stops for meals. The actual walking occupied only about seven hours and a half.

But we paid for it with stiff legs and sore calves for the next two or three days. We found the priests everywhere exceedingly pleasant, giving us repeated invitations to come in, drink tea, stay a day with them, etc.

Pilgrims are unusually few this year; due, we are told, to the excessive cost of rice, and in fact of all foodstuffs. What would have been the fate of these poor people, if this year's crops had been a failure too? But everywhere in this part of Szechuan, they have had extraordinary spring crops, and the rice promises to be about fifty per cent. better than THE AVERAGE!

The old priest in charge of this temple is a very agreeable old man. He will do anything within reason to accommodate his guests. He seems to be an upright benevolent man, giving away, annually, large quantities of medicines, and doing many "good deeds" such as selling rice at three quarters the market price this year. He has never offered the least objection to our distributing scriptures and other tracts to the pilgrims who visit his temple, nor does he object at all to Christian worship at any time within his temple.

Will the Buddhists welcome us so heartily to their temples when they realize what the growth of Christianity means to them?

O. L. KILBORN.

Aug. 11th. 1903.

### West China R.T.S. Publications.

The Editor, "West China Missionary News".

Dear Friend,

May I through your Columns be permitted to suggest to the W. C. Tract Society the possibility of improving the style of some of their publications, with a view to increased usefulness? In quite a few instances the prices have been considerably raised, while the paper and printing cannot always be counted an improvement on the past.

The Catechisms of Dr. John and Mr. Lewis are excellent and much-used works, but they lose much by their present inferior appearance, the printing sometimes being painful to follow. The same may be said of some of the tracts. One regrets also the omission of some coloured pictures which greatly assisted the sale of some well-known Hankow Tracts. Happily we have good evidence that our Szchuan presses *can* produce good work, as witness the "Trimetrical Classic" and "Great themes of the Gospel" and some others, which it is a pleasure to handle and circulate. I merely express the hope that it may be found possible to raise the standard of those at present so noticeably deficient. I venture also to hope that the Calendar for next year will be on better paper than the one now in use.

Yours Sincerely,  
VOX POPULI.

### The Missionary Prayer List.

The Editor, "West China Missionary News".

Dear Friend,

May I be allowed to again urge all who have not yet forwarded names for the "Prayer list" now in preparation, to kindly supply such as soon as possible to

Aug. 18th. 1903.

ISAAC MASON,  
Friends' Mission,  
Tung Ch'wan Fu.

### Pao Ning Notes.

We are rejoicing that the Summer is now nearly over and that we shall not have any more hot weather till next year.

At the end of July we had very heavy rains, and the rivers round here rose alarmingly high. Such floods have not been seen in this district for many years, and considerable damage was done to crops and houses. However, we suffered little here in comparison with some places on the riverside, as our city is built fairly high.

Notwithstanding these abnormal rains, the crops this year are being rapidly gathered in, the result being a very welcome fall in the price of rice.

I have just baptised eight more Catechumens at the Outstations. There is a deal to encourage in the work, especially, at one of the outstations (Ts'ien-fuh-ngai) where the work has really revived.

Mr. Shackleton has now commenced his medical work in the City and has a large number of out-patients. He hopes, shortly, to get the Hospital into order so as to be able to receive in-patients.

We find there is still quite a willingness to listen to the preaching of the Gospel but we should like to see some more definite results.

Owing to the great heat, the past month has been rather a slack one and this accounts for their being very little in the way of news.

*Aug. 26th. 1903.*

W. H. ALDYS.

### Chentu Notes.

The new Viceroy entered the city very quietly at 8 a. m. this morning. Dame Rumour says that he would not give audience to any of the officials who went out to meet him; that he forbade the foreign-dressed band with foreign trumpets to herald his approach to the city; that he came in without any pomp or show. There is a feeling of unrest amongst those who have been taking an interest in the forward movement in China. They fear that a set back will be given by the new Viceroy. All are anxious to

see if the improvements, lately begun, will be approved and sustained.

The missionaries have nearly all returned from their summer outing, refreshed, and the work will now be resumed with renewed vigour. Mr. Cady opens his school to-day.

Four of our study boys, Masters Frank and Harry Peat, Ralph and Cyril Canright, accompanied by Mr. Peat, leave to-morrow for the Hill School.

The city is filling with students.

*September 7th. 1903.*

PRO TEM.

### Wanhsien Notes.

The writer, who was absent from July 1st. to Aug. 12th. at Shuting-fu, returned to find all well, the work going on as usual. We have been busy since, endeavouring to pull up back work, and keep the present going.

The weather is still very hot; as I write, the thermometer stands at close on 100° and not a breath of air moving.

Our general class for men on Thursday evenings has been steadily growing. Last Thursday we had between 30 and 40. The greater number seem to be sincere and to be studying their Bibles well. How we long for the Holy Spirit to come down upon them, and turn each into a new creature. We want them, too, to wake up and bring along their wives, though my wife and Miss Churcher have had much to cheer them in the women's work. The girls' class on Tuesday afternoons keeps up. We pray that God will carry home His word to these girls' hearts.

We had arranged to open our Bible School for some 20 who were to come in from the Li-ch'uan district yesterday. Up to time of writing, however, no one has come. We fear our last letter has not reached them, but God makes no mistakes.

During the month we have purchased a piece of land, on the hill at the back of our house, for a Cemetery. For a long time we have tried to do this, but could not find a suitable piece at a reasonable price. We have paid Tls. 80.00 for this, and our members and enquirers have promised some 80 odd thousand



cash towards it. We thank God for this, and take courage.

On Friday, August 21st. we had a quiet day for our Native helpers for prayer, etc. At these meetings we expect to see fresh faces coming forward as voluntary helpers, and God is encouraging us in this also. We look for not a few such from our midst to develop our work.

The river has risen much higher than usual this year, but not to cause much damage. It came to within a short distance of our house; and to those who know the big bridge that spans the small river, it will be interesting to say it rose to within 10 feet of the keystone of the arch. Small boats could still get under it.

The new Governor passed through here on Monday, August 24th. One prominent feature in his passing was his refusal to recognise display of any kind. Decorations were taken down; officials coming from a distance to pay their respects, were instructed to go back to their work at once; whole batches of soldiery escorts were dispersed; and finally, he left with our own mandarin escorting as far as the big bridge on the main road near our house, and a few soldiers beyond it. This has made a good impression, and is the talk of the place. We know it does not count for much, but certainly we were free from all the rowdyism which is usual on such occasions.

Mr. Beauchamp is finding many and serious difficulties in opening up the K'wei-fu district, and needs our prayers for guidance, especially at this time.

Mr. A. Large is still with us. It is proposed he leaves for Paoning going *via* Shuting on Monday Sept. 7th., but plans may be altered.

Miss Croucher is away at Shuting-fu. Miss Hart remains here for the present.

WALTER C. TAYLOR.

Wanh sien Sept. 1st 1903.

### Chungking Notes.

**General.**— The officers of the Woodcock gave a children's party on the green near the officer's Bungalow on Saturday the 12th. inst. All the children at the hills attended and after a jolly

time we suppose they joined in three cheers and a "tiger" for their naval friends. If they didn't, we will. Child life in China does not overflow with joys, so the more praiseworthy the thoughtfulness of the officers in giving these children's parties wherever a group of them can be found. The officer's of the Woodlark stationed at Kiating were planning for a children's day on board ship when the writer passed there late in July.

Mr. Nichols, of New York City, representing the Geographical Society passed through here *en route* for Yacheo, Tachienlu and Lhasa (??).

Mr. Wilton was at Darjeeling on July 19th. Mr. Sly is expected here daily to relieve Mr. Rose as British Consul. We regret to part with Mr. Rose. In the short time he has been here he has won a large place in the heart of the Chungking Community. Our best wishes attend him, and we hope Chungking may claim his presence again before long.

Consul Bonsd'Anty has gone to Chentu for a time, Madame Bonsd'Anty has left for Europe.

Mr. Laughton is off for Ichang to bring up a large consignment of Bibles.

This section of the country produced a bountiful harvest, and the warm weather of the past few weeks has been excellent for drying the grain. With a prospect of cheap rice and general prosperity the community wears a happier countenance. As a missionary body we might well adopt that good American custom, and have a Thanks-giving Day for God's bounty to the nation.

**M. E. M. Notes**— Mr. Johansen writes from Lake Baikal, *Train du luxe*, July 6th, as follows;— "We left Shanghai by the mail steamer "Mongolia" at noon the 28th. of June. After a comfortable and very pleasant voyage we arrived at Dalny at 4 a. m. on the 30th. We left Dalny the same day at 10.45 p. m. Am travelling second class and find it very comfortable. The cars are new and up-to-date in every respect, am sorry that I must leave them to-night. The food served on the dining car is good, and the prices reasonable, the beds are comfortable and the bedding clean. We were delayed about 18 hours at Karimska (?) station because of the burning of a railway bridge."

In a second note dated July 14th. St. Petersburg, he says;— "I arrived here this morning by train which left Moscow at 4 p.m.

We bought tickets at Dalny for Manchuria and from there to St. Petersburg. We changed trains only twice, at Lake Baikal and Moscow. The 18 hours delay at Karimška was made up before we reached Moscow. We arrived there at 1.30 p. m. yesterday making the journey in 13 days, less 9 hours. From Lake Baikal we came on in an extra Express train with only first and second class passengers, over 40 in all. The coupés are somewhat crowded with four in a coupé, and very dusty sometimes."

Every department of our work is resumed and the workers, the stronger for the tasks before them as a result of the change on the hills and at the mountains.

What fine statistics the Church in China might present if "dropped" and similar words found no place in our church registers. On Sept. 20th. several probationers were received in full connection and a groupe of enquirers advanced to probationers in our Chungking Church, but we are sorry to state that the number dropped about equaled those received. The difficulty with most of them was that they had not sufficient religion to induce them to attend the means of grace and observe the rules of the church.

Mr. Peat has come down from Chentu to enjoy the Chungking atmosphere for a time—incidentally to bring two of his boys, Dr Canright, two boys and a daughter of Mr. Endicott here, to attend the Hill school.

Mr. Lewis is away on a visit to our Pisan, Hocheo, Yui Chuan and Yui Tsang Districts.

**L.M.S. Notes.**— Dr. Kirkwood is getting about again after being down with fever for nearly a month.

The new chapel site has now been formally vacated by its old tenants. During the first week of September the idols were removed under the supervision of the local officials and on Sunday Sept. 6th. the first Christian Worship Service was held there at noon. The whole morning congregation adjourned thither at the close of the morning service and a large number of curious spectators gathered round to witness this consecration to Christian uses of a Buddhist Temple.

The Rev. J. Parker has been visiting the Nanchwan and Fuchou outstations and itinerating up the Kung Tan Ho.

### Births.

**August 26th.** At Chong Pa, the wife of Rev. D.A. Callum of a son Eric Noel.

**August 27th.** At Teh Yang Hsien, to Mr. and Mrs. W. Hope-Gill, of C.M.S. West China Mission, a daughter.

**September 2nd.** At the C.I.M. Chungking, the wife of A.H. Barham of a daughter Rosalind Marie.

**September 16th.** At Munches, the wife of Philip John Turner, C. M. S., of a daughter

*N.B. - All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to Mr. A. HUDSON BROOMHALL, CHINA ISLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER 15TH. THAN THE OF EACH MONTH.*

### Apology to Subscribers.

We regret to say that owing to the ill-health of some of the printers, this month's issue has been delayed in the Press.



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# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM

Printed at The Lungmenbao Press.

*Chungking*





# The West China Missionary News

Vol. I.

NOVEMBER, 1903.

No. 11.

## A Reminiscence.

### Early days in Szchuan.

My memory goes back to 1886 when I first entered the province. It was early spring or late winter. Feb. 24th, I started off from Han-chung in company with my brother and A. Phelps on our first pilgrimage after a bare six months up Country. We knew little and thought less of what would befall us. Crossing the high ranges of mountains separating Shansi from E. Szchuan—still deep in snow, we reached the prettily situated town of Pacheo and the home of the teacher Mr. Liang who accompanied us. The natural beauty of the country round deeply impressed me—well-wooded and well-watered. Little did I think that a couple of years later I should be taking my future wife up to open Pacheo and have charge of the work there for over a decade. The same teacher, now, 17 years later, is still my evangelist at Pacheo.

Four days travel brought us to Paoning. It was whilst staying there I got a letter from Mr. Hudson Taylor, saying, "How pleasant it will be when you have Paoning for the centre of your Eastern Szchuan work and have conferences there for 20 or so fellow workers." A prophetic utterance which has since been fulfilled.

We hastened on our way to visit Chentu, 8 day's journey from Paoning. We found Mr. Gray-Owen there, a bright young Welshman, living in the second house, a short distance from Mr. and Mrs. Clark. Miss Butland, about to become Mrs. Gray-Owen (now Mrs. Shindler, of Shansi) was the other worker.

She was away with her aged Bible woman Mrs. Lung visiting the home of the latter at Tanlin Hsien.

My first visit to our capital. I was impressed with the size of the city walls and gates. Such a huge city having only four gates.

The place is pointed out where the old city used to stand in the thirteenth century, in the time of Marco Polo.

July 1st. 1886 was the date of the great Chungking riot, when the houses and property of the C. I. and M. E. Missions were totally destroyed. My brother and Mr. Pearce arrived on a visit from Hanchung *via* Paoning 2 days after, and enjoyed a fortnight in the Yamen with the other confined missionaries. So complete was the destruction of property that the little Scripture portion of the Psalms was read out daily to the others who had lost their all, even their Bibles, in the riot. The C. I. Missionaries consisted of Mr. and Mrs. Geo. Nicol, Mr. and Mrs. Marcus Wood, Messrs. MacMullan and Hughesden, who had very recently had a riot in the K'wei Cheo province. The M. E. Missionaries were Mr. and Mrs. Spencer Lewis, Mr. and Mrs. Gamewell. This seemed to mark a definite epoch in the Szechuan work.

A fortnight later saw the whole party start off down river in boats.

This left the four workers at Chentu,—the total number of missionaries in the whole province; and the total number of converts—just a handful.

This brings me to the eventful Autumn of 1886. Mr. Pearce and my brother left the party at K'wei Fu, and proceeded over the roughest imaginable road over the mountains to strike the Han river valley at Shing An. At this point a very remarkable answer to prayer occurred. The two travellers found that they possessed insufficient money for their journey, and so definite prayer was made that God would supply His children's needs, though they saw no human likelihood of money coming.

On reaching Shing An, long before any outstation was opened, Mr. and Mrs. Burnett, then of the C. I. M., were travelling down in their boat from Hanchung to Hankow, and for some unknown reason detained there some days by the high water. They then saw it was to help our brethren and supply their needs.

August, 1886. Mr. Hudson Taylor reached Hanchung from Shansi, bringing C.T. Studd and M. Beauchamp with him.

We had a happy season of conference and prayer during the fort-

night of his visit, when it was definitely decided to open work in Eastern Szchuan.

C. T. Studd decided to go down and hold the fort at Chungking, travelling with my brother first to Chentu. Phelps, Beauchamp and myself followed. We left Phelps at Paoning to get a house while we went on to Chentu. My brother and I spent the winter with Gray-Owen at Chentu.

In the early spring Gray-Owen had instructions to prospect Kiating and Suifu with the view of opening them. I accompanied him by water. At Kiating we struck west and ascended Omei Shan.

On the way we were reading an account of Consul Babour's journey and description of the Holy mountain with its hundred temples, and the glory of Buddah at the top. He mentioned a beggar stationed half way up—a strange deformity—whose legs twisted round behind him till the soles of his feet came over his shoulder and presented the appearance of huge ears. Four years later, when we made the ascent we found the very same deformity in exactly the same place. It is indeed a place given over to the work of the devil. Idolatry? No house of any sort but temples. Some very large, with 70 or 80 priests. The height of mountain is about 12,000 feet: parts very beautiful. We purchased some deliciously fragrant tea, grown on the mountain, which we brought back with us.

With varied experiences we found our way by water to Chungking. There we found C. T. Studd in solitary grandeur, living on native food and very pleased to see us. We spent a very pleasant week. Mr. Cockburn, who succeeded Mr. Bourne, was the Acting-Consul there at the time.

Returning to Chentu, W. W. Cassels (now Bishop Cassels), arrived shortly after from Shansi, Hanchung and Paoning, and performed the marriage service for Mr. Gray-Owen and Miss Butland, and took up the Chentu work while Mr. Samuel Clark left for England.

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### The Chinaman Delighted.

The Chinese are beginning to thoroughly enjoy a good thing. A new thing that has a practical side to it becomes popular

Though hard times and dearness of rice usually make the Chinaman gloomy and inclined to view his foreign neighbour askance, judging he must have something to do with the management or mismanagement of the weather. Everybody was put into the best of humour for twenty odd miles on the road leading to Pi Shien, an outstation, one day the week before last. The cause of the merriment was a Massey and Harris steel-rimmed bicycle spinning along the high way, out-distancing pedestrians, wheel-barrows, Sedan-chairs, and even the horses, with such ease that there seemed only one method of expressing their joy, namely, a hearty peal of laughter. What more pleasant sound could be heard in poor over-burdened China.

To hear the farmer, as he straightened himself up from his work, ha! ha! To hear the Chair-bearers, bent with their heavy human burdens, as the bike whizzed by, ha! ha! To hear the merchant in the store, after rushing to the doorway, ha! ha! To hear even the beggars stop their whining and ha! ha!, was indeed a rare treat. Ten years ago such a sight would have aroused a mob to stone the strange phantom, whereas now it was the object of greatest admiration. The almost universal term given to the bicycle in the country, was the foreign horse. Whenever a stop was made an interesting crowd would assemble. Then expression after expression of delight would be heard, as some of the mysteries of its construction were recognized. Sometimes the rider would gently joke them to add to their mirthfulness, playing on the name "foreign horse", remarking, that if they observe closely they will see that a foreign horse has no tail, but like their honourable country's cows has horns, pointing to the handle bars. This never failed to call forth hearty laughter. With deep interest would they listen to any explanations of the mechanism, and when the back wheel lifted from the ground would spin around by a gentle pressure on the pedals, nods and wise winks would go their rounds as much as to say "Oh yes, I see how it's done".

Wearing a broad smile for three or four hours, for one cannot but enter into the mirth of the spectators, really becomes wearisome; and hence, it was with a sigh of relief that the bicycle turned into the largest inn in the city. Not however could relief from curious eyes be had until the big crowd who followed through the streets were told that the foreign horse had been shut



up in his stable. The majority appreciated the hint and departed. One well-dressed intelligent farmer pled for a view of the new wonder. When he had gazed at it for a while, he suddenly looked up and with a countenance beaming over, said "do you know foreign teacher that a Chinaman spoke about this years ago." Thereupon he quoted two lines of Chinese poetry.

"Yao ma kwai teh pao,  
Yao ma pu chih tsao".

(A horse will come that speeds away,  
Nor needs to feast on oats or hay.)

"Well! well!" he remarked, after a moment of silent wonder, "to think we should really see what we always thought was an absurdity". The following day was market day. The country people heard the latest news through their only newspaper—the teashops. Everybody was on tiptoe of expectation. About eleven o'clock a cry was heard "the foreign horse is coming" and sure enough down through the crowded narrow street the strange creature was trying to make its way along without knocking anybody over, the bell jingling constantly. The situation was helped by the small boy element whose excited yells caused the unsuspecting pedestrean to look around. Many an old man who thought he had lost the spring of youth years back, was surprised to find he could leap as well as of yore. The return to the inn was quite different. An open road, densely lined with interested spectators, gave the bicycle an opportunity to draw out all the admiration that Orientals are capable of.

The great plains around Chentu, stretching northward four days, southward also four days, for eight months in the year afford the most exquisite opportunities for bicycling. The dirt roads are beaten hard and smooth by the tramp, tramp of ten thousand sandaled feet. The time saved in going from city to city, or town to town is sufficient to recommend the bicycle for itineration. The contrast between riding twelve hours, cramped up and hidden away in a sedan-chair, and gliding openly through the country, arousing the admiration of the people, and reaching your destination in less than half the time, is sufficient to make the bicycle a valuable addition to the missionary's equipment. The practical exhibition of an ingenuity superior to anything they

themselves have known, has a strong influence upon the Chinaman whose most complicated vehicle is a wheelbarrow. The bicycle stimulates thought, arouses interest, and gives birth to questions. These all have an important duty to perform in leading the Chinese out of their lethargic state to think and act in the twentieth century, instead of the centuries preceeding the Christian era.

### West China Religious Tract Society.

The Material for the 1904 Calendar, with the exception of astronomical details, is now in the hands of the printers. Mr. Endicott will send specimens as soon as they are ready. Orders should be sent to him direct and with as little delay as possible. In most neighbourhoods, cheapness secures the largest sale, and the impression prevails at Chungking that a 5 cash Calendar on tinted native paper will be most in demand. Those however, who agree with "Vox POPULI" and desire better paper at a higher price should make this clear in their orders.

The Catalogue forms being finished, the Executive Committee has decided to make some changes in the selling prices of some of our Tracts. These general principles will be followed in making alterations, viz:— that, for Hymn Books, S.S. Lessons, Catechisms, Schoolbooks and Calendars, the selling price should not be less than cost. That in the case of a few small tracts, which are suitable to sell to non-Christians, and which have been proved to sell well, the selling price be considerably reduced, and that the remainder be priced at about 25% less than cost. It may be that some friends think the Society should aim at a much greater circulation and offer all tracts at a still lower price in order to secure it. The Executive would gladly take this means of putting our teaching into the hands of a larger number of readers. But such a policy with our present very limited income, would be like attaching an automatic strangler round our necks, the faster our circulation increased the sooner would bankruptcy overtake us.

The great need of our Tract Society is more Capital. We are a young Society, funds have been used in providing an excellent Depot, and in gradually accumulating a stock of literature which

is still far from adequate. The only way by which we could, without recklessness, launch ourselves upon a policy of larger circulation by lowering prices, would be to find some means of greatly increasing our Capital. I venture to remind readers of the *News*, that, if not members of the Tract Society already, they may become members at once by sending their names to the Secretary, along with Entrance Fee of Tls. 3.00.

There is no rule about subscriptions, except that, in ii. Cor. ix. "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver."

Members may expect shortly to receive voting papers for the Election of Committee and Office-bearers, for the coming year.

ARTHUR E. CLAXTON,  
Secretary.

### Church Missionary Notes.

The time between this instalment of "Notes" and the last, has been rather long. This is owing to my being in a rather out-of-the-way Station, and away from the scene of general information. I hope to be more regular in the future.

**Miencheo.** The work in this station is encouraging in all its branches. THE GIRL'S SCHOOL under Miss Melloday is doing good work, and these little girls are being taught Scripture in both kinds. The written Word of God's Book, and the Living Epistles God's Servants. Living expositions of the written word. THE SCHOOL FOR WESTERN LEARNING under Mr. Seward is a strong influence in several families in Miencheo. Some of the students seem to be "not far from the Kingdom", and give evidence of a belief in the truth of our most Holy Faith. The STREET CHAPEL is attended by fair audiences, and the MEDICAL WORK under Mrs. Phillips and Mr. Seward reaches numbers of people.

The general PASTORAL WORK under Mr. Phillips is also developing satisfactorily—well-attended, reverent services on Sundays, out-classes of various kinds during the week, being the usual order.



On Sunday Sept. 20th. there were six people Baptized, and four received as Catechumens. Three of the candidates for Baptism were women, and the four Catechumens were also women.

It must have been a great joy to Miss Mertens, who had worked and prayed for these women, and had prepared them for Baptism and for reception as Catechumens, to witness their reception into the church on the eve of her departure for England for a well earned furlough. Miss Mertens left Miencheo on Monday, Sept. 20th. On Sept. 19th. a little daughter came to brighten the home of Mr. and Mrs. Turner who are also stationed at Miencheo.

During June, Bishop Cassells paid a visit to Miencheo and the C. M. S. Stations.

**Wei-Ch'eng.** The work at this little country town goes on quietly yet encouragingly under Misses Wells and Carliton.

During part of the summer the two ladies have been away for rest and change, and the work has been carried on faithfully and well by the native evangelist and Bible women.

Last Sunday—Sept. 27th. several Catechumens were received.

**Chong Pa.** The work in this Station is beginning to be encouraging. Chong Pa has the reputation of being the least fruitful of all our stations, but signs of fruit are beginning to be seen. There have been six men and one woman recognized as Hearers, and several others are hoping soon to be recognized also. A shop was rented on one of the busy streets during June, and opened for evening preaching in July. The opening was signalized by the letting off of crackers and the congratulations of friends and neighbours. The place has been crowded every evening when there has been preaching, and one of the 'Hearers' mentioned above is a result of the street chapel.

Mr. Knipe is laid up with an ulcerated foot, otherwise he had hoped to pay a visit to Song Pao and spend some time there. A little son was born on Aug. 26th., to the joy of Mr. and Mrs. Callum. At present Mr. and Mrs. Jackson and family are at Chong Pa for a change.

**Ngan Hsien.** The work here is going on quietly, several women from a village 15 li away called Ts'ao Hai Kai are coming regularly to worship on Sundays, and seem very much in



earnest. There are also some hopeful cases in the City.

A new Chapel is in course of erection, and the native Christians and enquirers are hoping for great things when the new Chapel is opened. This is a quiet sleepy little town rather noted for coals, criminals, and executions—all outside the City of course. The Rev. O. M. and Mrs. Jackson, with Misses Walmsby and Schüder are working here.

**Shih T'suen.** The Rev J. A. Hickman writes from this station saying that, "inflammatory placards are being pasted in various parts of the City, and both the Fu-Yin-T'ang and R. C. premises are guarded by soldiers. This is the result of friction between some Roman Catholics and some of the people. The R. C's. are making a desperate bid for power." Notwithstanding these things, Mr. Hickman writes that the work is decidedly hopeful.

**Mien-chuh Hsien.** The Rev. Dr. W. Squibbs finds the Dispensary one of the chief means of reaching the people, and has large numbers of patients every day. The women's work is carried on by Mrs. Squibbs and Miss Caswell. Mr. Beach does a good deal of itinerating. New premises have been bought, during this present month, inside the City. They are commodious and will allow for the expansion of the work, pastoral and medical, which was being hindered through lack of necessary room. Since last 'Notes' there have been some Baptisms here, and some received as Catechumens.

**Tsen Tao Chang.** This is a new station opened in place of Shuen Lang Keo, the house formerly occupied about twelve li away from Tsen Tao Chang. The work was encouraging at Shuen Lang keo, and the two ladies, Misses Digby and Knight were living their quietly and happily, when one night a large band of armed robbers broke in the front gates and entered the premises. The ladies escaped, through the help of their cook, into the woods at the back of the house, and suffered no bodily harm beyond the great fright and discomfort. The robbers carried off nearly the whole of the ladies' possessions, and destroyed many more. After this it was felt that the house had better be given up, and a house taken in Tsen Tao Chang. This was comparatively easy to get, as the street elders all wished the ladies

to live on the street rather than in the country. The opening of the new house was a brilliant ceremony, many crackers, a big "Pien" given by the townspeople, much bowing and speech-making, and a lot of eating, there being between three and four hundred guests at the feast!! Everybody who was anybody in the town being at the feast. Dr. Squibbs and Mr. Beach both went from Mien-chuh Hsien to help in the great inaugural ceremonies. The ladies enter on their new work having the good-will of the townspeople, as they (the ladies) refused compensation for the robber raid, and had they accepted the Compensation it would have been drawn from the people. A number of women are coming regularly to worship, and men's work is also beginning. A student Evangelist from the Diocesan Training School at Sin Tien Tsi, Paoning, has just gone to Tsen Tao Chang to help in the work for few months. A man has been retained in the old house, where work is still carried on. The latest news is that the Romanists are persecuting the Pao Chen who was the chief help in getting the new house on the streets.

**Sin-Tu Hsien.** Work is going on quietly in that City. Very few fresh people are showing interest in the Gospel. Mr. Andrews writes of numbers of people joining the Roman Catholics who are especially active there, and regardless who they accept. They keep a watch on the Fu-Yin-T'ang work, and tamper all they can with any who show an interest in the Gospel. This City needs the prayers of all. Mr. Knipe held a mission there in June, and had very good meetings.

**Teh-Yang Hsien.** The work in this busy city is making progress under Mr. W. Hope-Gill and Mr. E. A. Hamilton. Mr. Gill has well attended Evangelistic meetings every afternoon, and good Services on Sundays. Mr. Hamilton has a large class of boys and young men, sons of local Scholars and gentry, studying English and other Si Hsioh subjects. They meet also on Sunday for Bible study. As the accommodation in the Fu-Yin-T'ang is rather cramped for this work, the Ting Li Lao Ye is preparing a school-room for Mr. Hamilton's work, on his own Yamen premises.

Mr. Knipe held a well attended Mission in Teh-yang during the summer. On Aug. 26th. a little daughter came to live with Mr. and Mrs. Gill.

**Chong Kiang Hsien.** This is the newest of our stations, a house having been rented about a month ago by Mr. T. Simmonds, and Rev. O. M. Jackson. Mr. Simmonds has been visiting Chong Kiang for these past five or six years, trying to get suitable premises, and at last has got the desire of his heart.

One rather dramatic incident marked the renting. The man who rented the premises evidently had not full powers to do so, and would not part with any of the money. So some of his relatives gave such information to the Mandarin as led to a night raid being made on his house, where he was holding a gambling party. He and several others were taken and lodged in prison. It was then discovered that one of those arrested was a notorious "P'ao Ko" named Feng, from Han Cheo, a leader of the Hung T'eng Kiao last year, and for whose head 1,200 Taels had been offered. After communication with Chentu, this man was beheaded. The landlord was also not above suspicion, and is still in prison. A fresh agreement has been written with the other relatives, and all is quiet. Mr. Simmonds is busy with repairs. On Sundays, he holds services and gets a nice number of people.

**Song Pan** has not yet been visited, but Mr. Knipe hopes to go there as soon as he can walk with any ease.

We have just received intimation of reinforcement to come in the autumn—two ladies and two men. We are thankful for the prospect of more workers, as the time is nearly up for several members of our Mission to go on furlough.

Mr. and Mrs. Kitley are at Kuang Yuen, but do not have good health there, and feel they need a change.

Mr. and Mrs. Lawrence at the Bible School Sintientsi, write very brightly of their special work.

"As we have many members in one body,"

"And all members have not the same office:"

"So we being many, are one body in Christ"

"And every one members one of another,"

Romans xii. 4. 5.

D. A. CALLUM.

Sept. 29. 1903.

### Chentu Notes.

"So good to be home!"—that's what we are all saying who were away in one direction or another for the hot weeks. One's old routine duties are taken up with fresh vigour and vim, and with fresh determination to serve Christ and the Chinese faithfully, because of our rest and change away from home.

One is inexpressibly saddened by the loss of a member, especially when it is evident that he has yielded to temptation,—temptations which he has been able by the help of God to overcome often before. That vile drug OPIUM has gained a place of tremendous power and influence. The guest room of a Chinese residence is altogether incomplete without the opium pipe and lamp, even though the master of the house is a non-smoker. Bright young men of the official or literary class are being drugged to their ruin,—spiritual, moral, mental and physical. How long will poor China be such a willing slave to the demon? Then there are other difficulties, connected with official position. A fine young man said to me,—“It is impossible to be an official and live a Christian life!” Why impossible? “One must be present at the worship of Confucius, twice a year; one often has to go to the temples to pray for rain or for sunshine, and then there is the opium!”

We are still waiting for the new Viceroy's first proclamation. Two or three weeks ago, the reformers were started and the old fogies were delighted by the appearance of a proclamation by Provincial Judge Fung, who is supposed to represent the ideas of Viceroy Hsi Liang. Amongst the prohibitions in this proclamation, was that of the selling or reading of the ‘books of K'ang and Liang’, and even naming one of the most objectionable volumes. The air is full of rumours to the effect that “times have changed”, new fangled notions, things, and men, are now to be relegated to the dust heap, and “the good old times” have come once more. But probably the real state of affairs is not so bad as we may be led to imagine.

Certainly not, if one is to judge by the universal courtesy shown to Mr. Fergusson, and those assisting him, in the distribution of scriptures on Sept. 30th at the entrance to the great Examination Halls. Five foreigners and fifteen, or twenty Chinese Christians, who gave their services willingly, distributed no less



than 20,000 volumes, singly or in packages, to 13,000 students. The three large platforms erected for the convenience of those calling the roll of students entering, were handed over to us. These were in the very best possible position, so that every student could get a book or package without crowding and without delay. One young man took a package, but handed it back immediately, with the brusque remark,—“It is done up in foreign paper, I don’t want it!” A very few politely refused. But these few may be completely ignored when we think of the thirteen thousand who took their books politely, and in very many cases showed their pleasure and gratitude.

Not a few received their books, and after being carried along by the crush of students to the outside entrance, found their way back later to the platforms, to ask for more of the same or another kind. Many earnest prayers went with the books, that God would use His own Word to awaken, enlighten, and to quicken these men gathered from every part of Szchuan.

The great area immediately in front of the main entrance was nearly filled with soldiers, policemen, officials and deputies; their duty being to preserve order. They had nothing to do as far as the foreigners were concerned, however. The day passes most quietly. Nothing happened other than what one would expect, when a few hundred students, and a few hundred coolies, men carrying boards, boys carrying vegetables or delicacies, and a mob of men trying to drive a drove of hogs,—all met in a narrow space. Our new police are an excellent institution. They stood in their places, armed with very light strips of bamboo, which they wielded vigorously and with good effect, whenever the mob of enterprising coolies encroached too far.

A deputy was stationed in full dress upon each platform. During the day, the Hwa Yang magistrate himself visited us on the platforms. Nothing but politeness and even kindness was shown by students and officials throughout.

The Canadian Mission has recently purchased a fine large property on the south side of the East Parade Ground. It is intended for the new buildings to be erected for the Mission Press soon to be moved to Chentu from Kiating.

Sept. 8th. Mr. Peat left for Chungking, taking his own two, and Dr. Canright’s two boys to school.

- Sept. 14th. Mr. Grainger started for Tachienlu on Mission business.
- " 17th. Dr. Harris started on her return journey to Tung Ch'wan, after a short visit in the city.
- " 23rd. Mr. and Mrs. Hartwell and children, and Miss Brimstin left for Rensheu, an outstation; whence Mr. Hartwell will itinerate further for a month.
- " 24th. A new boy Missionary arrived at the home of Mr. and Mrs. Grainger. Hearty congratulations.
- Oct. 1st. Mr. and Mrs. Hamilton arrived from Del Yang. Miss Mellday is in the city from Mien Cheo.
- Mr. and Mrs. Olsen are in from Chiung Cheo. Mr. Olsen is taking Mr. Grainger's work in the latter's absence.

### Wanhsien Notes.

We are glad to be out of the great heat at last. We have had a long hot summer, though with pleasant breaks of cool weather. The river has fallen to its normal condition, so we are expecting up-coming parties soon, but have heard of none as yet.

The work is opening up all around us. We hope to baptise twelve on Nov. 18th. and to receive a further twelve as inquirers. Next Sunday week at our outstation Iang-ho-k'i, we are looking forward to receive some dozen or more as Catechumen. Our classes keep well attended and there is a general interest all round. More women are coming too; which is a great cheer to us. Sunday, Sept. 6th. we kept as Harvest Thanksgiving day. Gifts of Rice and Vegetables etc. were used to decorate the church, and afterwards sold. The amount thus realized, with the day's offertory given to our Fund for local distribution of Tracts, amounted to 6324 cash. We have held our first Bible School.

The friends expected from Li-ch'uan came in from Sept. 9th. to 17th. We had four classes a day with them, which meant six lessons on the Life of Christ; 6 on Christian Doctrine; 5 on Genesis, 5 on the simple Catechism, and 3 on the church and her services. They took great interest, and learnt well, and have gone back to their homes. The Lord guide about the future of that place.

Sunday, Sep. 27th. we kept as a Bible Society Sunday, remembering the British and Foreign Bible Society centenary. We

spread before the congregation the 55 kinds of that Society's publications and bindings kept here, gave an outline of the past 100 years work, output, money, etc. It was of interest to them to know that since we took up work here last year some 10,000 portions had been circulated in the Eastern Szch'uan district from Wanh sien. Our offertory was given to the Society. I would suggest to all readers of this, to have one special Bible Sunday with their people during this centenary year, giving particulars of the work, and to take even if ever so small an offertory for the Society which has done, and is doing, so much valuable work for us.

We have now completed the purchase of our cemetery, a nice piece of land, well situated on the hill at the back of our premises.

Miss Churcher, as we write, is at Iang-ho-k'i for the inner part of this week, teaching the women.

Miss Hart has just returned from a similar visit to Niu-Kuen-Tang in the K'ai-hsien district. Mr. A. Large has gone to Paoning.

WALTER C. TAYLOR.

Wanh sien, October, 1st. 1903.

## Tachienlu Notes.

### The Editor, "West China Missionary News."

It may be as much of a surprise to most readers of the *News* as it was to me, to know that Tachienlu abounds in hot mineral springs of various kinds. Within the City limits are almost a score of places where these springs bubble up out of the earth. In the palace of the Tibetan king is a very fine one of hot sulphur water. It supplies his bath as also a number of large open tanks in which he keeps goldfish. Many of the private dwellings are provided with bathing facilities supplied with hot sulphur water.

Outside of the City along the big road going North there are several springs near the river side. Two of them are very large and are used much by the public for sulphur bathing. It is of interest to note that the Tibetans go in for Sulphur bathing much more than the Chinese do.

It is a splendid change from the plains to this high altitude among the mountains, here. No mosquitoes; no mold; dry, pure air, and plenty of mineral water bathing.

Living in Tachienlu costs more than out on the plains. There is no coal, and other kinds of fuel, charcoal and wood, are scarce and expensive. Beef, mutton, and many varieties of vegetables are plentiful during the summer. Rice is double price, compared with the price paid out on the plains, and wheat flour is also high. There is plenty of good fresh milk to be had and Tibetan butter is sold in all the shops. The natives use it in the place of lard. Foreign potatoes are cheap and plentiful. Fruit abounds. Apples and peaches are beautiful large ones. The peaches, however, lack much in flavour.

The high altitude makes cooking somewhat difficult. Bread will not cook in the middle. Tea and coffee cannot be made without putting a little cooking soda in the water before pouring it on the tea or coffee.

From Yacheo on, it is well, in coming to Tachienlu, to keep a supply of food in store as there are only two cities and two or three villages along the way where food can be bought.

It is well to abstain from eating raw fruit or drinking un-boiled water along the way or after arrival at Tachienlu, as newcomers are subject to a sort of mountain diarrhoea that becomes very troublesome, if once started.

The dry climate and blue sky, with beautiful mountains all about, make Tachienlu a very attractive Summer resort.

A very promising Gospel work is going on here under the auspices of the China Inland Mission.

W. F. BEAMAN.

*September, 5th. 1903.*

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### Shuting Notes.

Our news here for the last two months denote quick steady work, with no outward show. Dispensary work and Opium Refuge work has kept up all through the Summer—the latter in smaller numbers—but still the work goes on. Dr. Wilson is



building a new women's ward: which will complete a very fine block of buildings. Miss Fowle gets a good number of women to her Thursday class—number, about 30.

The Sunday attendance, though fluctuating, is fairly good. The 8 candidates for baptism we hope to receive in a short time.

Our Fu-yin-tang we find most unsuitable—on a back street, and only a narrow lane up to it: so we are looking out for a locality.

Dr. Clark has recently left us for Yunnan, his 9 months here having been a great pleasure to us all. Latterly, he has accompanied me visiting the prisons here and giving medicines to the sick. The Mandarin expresses his warm approval of this form of philanthropy.

Mr. Chang, our new mandarin, comes from Pengchi with rather a reputation, after putting down the Boxers in that neighbourhood. He is exceedingly friendly with us. I lunched with him to-day. He talks of several prison reforms, as well as several other reforms. His nickname is Chang tsao hai (Chang straw shoes) from his detective propensities—going out at night in disguise.

Miss Croucher is here on a visit. She went for a visit with Miss Fowle to Tung-shian hsien, 90 li off, with a view of opening a ladies station there.

Miss Drake is away on a visit to Chungking. Miss Croucher is shortly leaving us for 2 month's country work, going to visit the outstations in the Kaihsien district. Mr. Jennings has been helping us for a few weeks. He is out for a visit to the Shuen-k'ing outstations at Kwang-an and Kwan-yin-ko. He returns in a few days.

ARTHUR T. POLHILL.

*Shuting, September, 29th., 1903.*

### Chungking Notes.

**General.**—The Woodcock has left for Sweifu, the French Launch for Hocheo, and the French gunboat Olry will go to Shanghai about November 10th. for repairs.

On Sunday, October 4th., a number of the missionary

community attended the opening of rooms, near the gunboat anchorage, which were dedicated as a place of Worship and Christian fellowship. The initiative was taken by a few of the sailors who have found Christ during recent months and are doing what they can to win the other men to His Service.

Dr. Erdinger the *attaché* to the French consulate, and physician in charge of the Catholic Hospital, has left for France. Mr. Duclós, as representative of the French Mining Company, is selling out preparatory to leaving.

It is stated here that two Japanese gunboats of the Woodcock type have recently come out from England and are intended for service in West China. They are expected here not later than next Spring.

**M. E. M. Notes.**—Since the dedication of the General Hospital in July, over 180 patients have been admitted, of whom eleven have been foreigners. The foundation for the new dispensary on the Si Pan Kai are about completed. Property has been purchased adjoining the church on Tai Kia Hang. It is intended for day schools and other mission work.

Mr. Lewis has just returned from a trip through Pisan, Hocheo, Yün Chuan Yün Ts'ang. He baptised sixteen and received fifty on probation. However, the net gain—from various causes—is only four. Our new chapel at Hocheo was just ready for opening when the flood came and so despoiled it, that for two months no meetings were held—every Christian family but one having been drowned out. The place is now in order again and nightly services are being conducted with an attendance of about one hundred.

Mr. Myers, in his journey through Kiang Peh, Lin Swee and Pashien, baptised eleven, and received thirty nine on probation. The net gain is only nine. One new station, Pae Si I, on the big road, was opened.

Our Mission circle here is overwhelmed with sorrow by the death of Dr. Hall. He was taking ill during an itinerating tour for dispensing and preaching the Gospel. He was brought home by Mr. Manly and Mr. Murray reaching Chungking about 10. a. m. last Saturday, 24th, instant. He was taken to the bungalow where he and Mrs. Hall had been living since their marriage last February, and there he died of heart failure about 6. 30 p. m. the same evening. We all sympathize.

most deeply with Mrs. Hall in her sad bereavement, while we rejoice with our friend who is now "for ever with the Lord".

### Sad Fatality at Chungking.

On October 3rd., Trevor Salisbury, a gunner on H. M. S. Kinsha, was riding near the Customs, Chungking, when his horse slipped and fell with him into the river. The animal scrambled out, but its rider was drowned. The body came up, some days later, near Mutung.

The Kinsha with the British Consul on board, proceeded to that place, and an inquest was held. It was thought best to bury him at Mutung, and Rev. J. Parker, L. M. S., who was there at the time, undertook the arrangements, and officiated at the grave.

The funeral took place on October 9th.

Our sympathies are with his comrades on the Kinsha, and with his widow and child in England.

### Births.

**September 19th.** At Miencheo, the wife of Philip John Turner, C. M. S., of a daughter.

**September 25th.** At Chentu, the wife of A. Grainger, C.I.M., of a son.

**October 16th.** At F. F. M. A., Chungking, to Benjamin H. and Florence Jackson, a daughter—Winifried Mary.

### Deaths.

**October 3rd.** Drowned in the Yangtze, Chungking, Trevor Salisbury, Gunner on H. M. S. Kinsha, aged 22.

**October 24th.** At Chungking, Dr. Osman F. Hall, of the Methodist Episcopal Mission, aged 35 years.

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*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.*

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# The West China Missionary News

Vol. I.

DECEMBER, 1903.

No. 12.

## Editorial.

Once again we have come to the close of the year and of another volume of our little paper. Ere we turn a fresh page, may we not consider for a few minutes the way by which we have been led during 1903. As missionaries we have all much cause for thankfulness in that we have had an unbroken year of steady work, and that the fears entertained by many of our number that the change of Viceroy would be the signal for trouble and disturbance, have proved groundless.

In spite of floods in some places, the harvests in West China, generally, have been very good, and when we remember all that this means in the way of peace and prosperity, our hearts go up in praise to God for His goodness.

In our work, too, we have had much encouragement, and we believe that we see signs of progress all along the line.

While we still need to have long probation for inquirers, and to be very cautious in admitting members into our churches; yet, we do believe, that among those who come around us, there are earnest seekers after truth.

At the same time, we do feel that what our churches need most just now is a deepening of spiritual life. Shall we not then unite our prayers for an outpouring of the Spirit upon all our Missions in West China. God has many ways of speaking to our hearts, and within the last few weeks the sudden and unexpected home-call of a fellow-worker from our midst, was

surely a message to each one of us urging us to greater faithfulness and to more earnest service for the Master. The time is short, let us then with renewed consecration "Work while it is day", knowing that "the night cometh when no man can work".

### In Memoriam.

### Osman F. Hall.

**A** LIFE cut short! So say we here on earth,  
 Feeling the sudden parting's bitter pain;  
 Knowing how much his presence here was worth  
 To us, to many here. Who can refrain  
 From grief profound, whene'er our thoughts recall  
 That genial presence, and that spirit strong,  
 Kindly and gentle, dearly loved by all,  
 Yet standing ever firm against all wrong?  
 Friend to the little ones, a trusted guide  
 And counsellor to all his aid who sought,  
 His words, his life, now silent, yet abide.  
 And witness for the Lord for whom he fought.

Say not cut short! He liveth yet; he stands as one  
 Of those, the faithful, who have heard the King's "Well done"

L. W.

### Memoir of Dr. Osman F. Hall.

"Dr. Hall is dead. He died last night at 6 o'clock at his home on the hills". This was the message that came to me on Sunday Morning, Oct. 25th. Stopped in the midst of a busy service in the ministration of life to others, by throat trouble, he hastened to Chungking, in company with Bro. Manly, and died a few hours after his arrival of suppurative tonsilitis.



He was the personification of health and life when I said good-bye to him, as he started away on Oct. 7th, on a preaching, healing, and book-selling trip to Tsicheo. Just before starting, he handed me a poster he had prepared in Chinese, giving his itineracy for a month, above which was printed in large type Ps. ciii 2-3. "Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases", saying as he handed it to me, "There is where you will find me for the next month." This, his last plan and journey, was strikingly illustrative of his brief missionary career. When all arrangements were completed for the journey, it was cut short by a telegram from Bishop Moore requesting Dr. Hall to escort him up river, and again interrupted by the great Lord and Master of all summoning him on service above.

Such was the end of our brother Dr. Hall at the age of thirty five. At his funeral service it was said in prayer "We have felt the warm grasp of his hand, and he has helped us", and again, "A strangely unselfish life was his, he seemed always giving up his own cherished plans in obedience to orders, to plan and to work for others."

It is less than five years since Dr. Hall came to China, and few indeed are the missionaries who have been so rich and varied in service during their first years. The large medical work in Chungking and Jiang Peh, comprising the general Hospital, three dispensaries, the drug-store, doctor for the Customs, and physician to the missionary community, fell to him as soon as he arrived upon the field, although he was a stranger to the language, and the Chinese assistants unable to speak English. With what zeal and devotion he struggled to advance that work, it is alone my privilege to know, who lived with him during those months when the labors of to-day and plans for to-morrow crowded out all opportunity for study of the language, and forbade rest. He left Chungking in the general exodus of missionaries at the time of the Boxer uprising, and got as far as Hankow when he was called to return with the Customs Staff. Before leaving there, however, he had the rare experience of going out to meet, and attend, a company of Honan missionaries who were nigh unto death from hunger, beatings, and blazing sun. Once in Chungking, he was not simply the Customs' doctor, but the missionary in charge of our work. Here again the difficulties he had to surmount

in dealing with the discouraged and unfaithful ones, were trying in the extreme. Aside from looking after the several departments of our work, he was the means of saving not less than forty lives from death by suicide, accident, and other causes. He also made several trips, in company with the British naval officer stationed here, to meet missionaries and escort them to Chungking on their way to the coast.

Upon the return of the missionaries he was appointed to complete the building of the William Gamble Memorial Hospital for Women and Children. When this was finished he was requested to make plans for, and build, the general hospital. He accepted this call and completed the work in about a year's time. It is one of the largest, finest, and most complete hospitals in China—a monument to the zeal, painstaking, and unselfishness of the builder. His own work at Tsicheo was, meantime, awaiting the day when his hand would be free to open work there. For the last 8 months, since the happy event of his marriage to Miss Christianna Williams, the memory of which was still present in the minds of all who assembled with her to mourn his loss, he has been living on the hills engaged in the study of the language. While there he made his home a place of welcome to the British sailors, and largely through his efforts, several of them have confessed Christ as their Saviour. At the private funeral service held at his home, six of them testified that he had been the means of their Salvation in Christ. There would have been others had not one of the boats been absent from the port. He was made Chairman of their Christian Club which they organized; and was borne on their shoulders to his last resting place. He was to them as a comrade and a brother, and they with us have lost a friend and co-laborer in the Master's work.

Osman F. Hall was licensed to preach at nineteen and preached eight years before coming to China. He was a graduate of the North-Western school of medicine and a member in full connection of the Rock River Conference. He had studied for one year in the Liberal Arts at North-Western University and attended for a time the Garrett Biblical Institute supporting himself while pursuing his studies. He left for China in the midst of a revival in his church and he inaugurated one here in the hearts of his neighbors before he was called home.

An aged father, a sister, and his wife survive him. His mother,

who has long been an invalid, died about six weeks before him. But word of her death did not reach here until he had passed the bounds of grief. Sudden and Sad was his departure: unexpected and happy the greeting that awaited him: blessed the memory that follows him.

J. B.

### Visiting Chinese Prisons.

The idea of visiting a prison, to many, sounds rather a serious matter, and I must admit that I have been 18 years in China and have never been inside a Chinese prison before. Yet our Master's "inasmuch" speaks of visiting prisoners.

It came about in a very unexpected way. Being a photographer, I wanted to get a photograph of a prisoner in the collar or cangue. So my boy informed the Tingti Yamen—where the key is kept—and Mr. Chang, the official, came himself and escorted me over.

There are 4 or 5 different wards. Dr. Clark and I went over the main prison containing 35 prisoners. You enter on the Left side of the 2nd court on entering the Yamen, or Officials Residence. The doorway is not inviting. Through a narrow

circular window in the massive door, a prisoner's head may usually be seen looking through captivity with the contrasting his freedom outside. You enter through a narrow arched

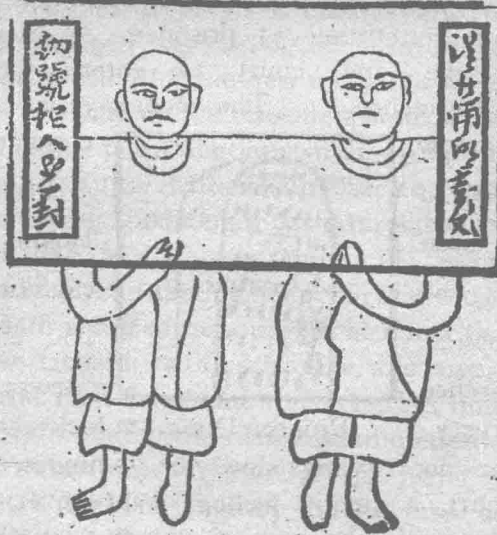


gateway. After some delay the rusty PRISON DOOR lock is turned, and the prison door swings slowly on its hinges. On entering the Prison Court, a creepy feeling comes over you, as you find yourself surrounded by a crowd of men who are undergoing sentences, varying from a few days to a life. A not uncommon sentence is imprisonment till the prisons are empty—that is, till the death of the present Emperor. A general reprieve is granted

on the accession of a new Emperor, and so not a few look forward to the death of the present Emperor with considerable satisfaction.

Of the 5 different wards, each has a different name and different degree of confinement. We first entered the best ward—first class misdemeanour, no handcuffs or manacles are to be seen, and you could not tell the difference between them and the men outside. I photo-ed a group of the 35, and then, another of the two head men of the ward—old criminals—one a murderer, the other a highwayman. We next proceeded to a small court and ward of felons. One saw at once the difference, several had the heavy collar on—terrible things—day and night. These wooden collars are about 3 feet square, and 4 to 5 inches in thickness, with a hole in the centre, just large enough for a man's neck. They are clamped together with a mallet and two strips of paper pasted on, with the date, charge, and sentence all written on in full. Still worse are the double collars; the discomforts of the huge massive collars, always on one day and night, preventing one from lying down properly. Imagine such a collar round your neck for weeks, and your only rest being in a forced condition between sitting and reclining. Surely this is bad enough; but the double

collars are infinitely worse. When two men are thus bracketed together, and unable to move in any way without sent. To me degrading the likeness I watched 2 bracketed. were in a or squatting small sticks of the lar, to take Soon the



DOUBLE COLLAR.

given for all to go inside for the night.

collars are worse. When thus bracketed and unable to move in any way without sent. To me degrading the likeness I watched 2 bracketed. were in a or squatting small sticks of the lar, to take Soon the At first they sort of sitting attitude with at the 4 cornerlike collar off the weight. orders were It was with



the greatest difficulty that they staggered up into the perpendicular and proceeded to walk, one being taller than the other. Again, one was suffering from dysentery to add to the complications, and was also so weak that he could scarcely support the weight of the collar. On reaching the narrow doorway, they had to be helped through, and the process of sitting down for the night was a difficult one. What would happen if they quarrelled would be hard to say.

There are other modes of punishment. Such as the long cage with rings at the top, and a chain with heavy iron weight attached. Another Ward, dark, gloomy and filthy—the prisoners with haggard faces looking through. To think that they were once enfolded in a Mother's arms, —bright, happy boys. Truly the way of transgressors is hard.

I took my photos and came away with the ordinary feeling of easily expressed pity. A few words and distributed in few cases.

Yet I felt; here is suffering humanity; here are many suffering from bodily ailments besides the prison bitterness. So Dr. Clark and I decided to go on an errand of mercy, and give medicines to the sick. Dysentery and Diarrhoea were some of the commonest ailments, brought on by the damp earth floors. This of course increases the unsanitary conditions. Several, too, were suffering from fever. It was sad to see those with collars, also suffering from fever, prevented from lying down properly by the huge collars, and moaning with pain. They were grateful for the medicines, and of course we used the opportunity to preach and exhort to repentance.

To judge from their remarks, you would imagine them to be the most innocent and injured set of men you ever met, and that the wicked world had conspired against them with a certain amount of success. No doubt quite a number are suffering wrongly, and have done no wrong. Some looked lively, others looked sad. I tried to impress them with the fact that they might start life afresh, and become reformed characters by a new power coming to change their hearts. Then I sought to point them to Jesus.

After two months of systematic visiting, about twice a week, I feel almost as much at home there as they do. We generally get very respectful treatment, and the prisoners are glad to see us. On leaving last time, it sounded rather ironical, when they used the polite formula "Go slowly, excuse our escorting you further".

## THE MANDARIN.

My story must now pass to the arrival of the new Mandarin—a young man of 28, tall, brisk, and full of life and vigour. His brother is studying in Japan. He is nick-named Mr. Chang of the straw sandals, because of his detective propensities. He goes out of an evening in disguise to teashops and opium dens. Gets to know all that is going on; then has up the bad characters to be punished. In a house close to us here he discovered a man keeping an opium den and brothel. He had all the household up, and had the head man and woman beaten 500 stripes and their door blocked up. These are a few of his reforms during the first month.

Mr. Chang, the Mandarin, called on me last week, and I returned his call to-day. He is a charming young fellow, and might almost have been a Cambridge student—so free and conventional—and simply delighted with everything foreign. His Father was Fantai, or treasurer, at Lanchow, in Kansuh Province. I supplied him with some books and magazines, and he has been most anxious to return presents. First came his card with some expensive native perfumes, and a large packet of tea. Then to-day he wrote me 8 copies of my visiting card, and had a block cut for stamping, and a packet of best Chentu visiting cards to use. I must say, it is rather a new idea for a mandarin to take so much notice of a humble foreigner. No doubt times are changing. He talked of many things—prison reforms, street reforms, opium reforms, and so on. He fully approved of my suggestions, that prisons should be kept cleaner, lighter, and more sanitary; that prisoners should work and not be kept idle all day; and taught a trade or some way of making an honest livelihood. It is encouraging to me to hear that he hopes to build some improved prisons.

Perhaps some at other stations may be led to commence some such work, and be equally encouraged. We discussed also punishments and treatment. One story in the Bible, he said, struck him especially, showing Christ's compassion, and yet vindicating the law. The woman taken in sin. "Let him that is without sin cast the first stone". He is also full of military ardour. Last year, at P'engch'i, he led the troops in person, to meet the Boxers at Tai-ho-ch'en. With only a handful of 100

men, he put over 1,000 to flight, and a hundred odd were killed. He is to be decorated for it at Peking.

#### PUNISHMENTS.

Remember that barbarous punishments are still going on in China. In my last Shanghai paper I read of a man being beaten to death by order of the Dowager-Empress at Peking—beaten on the back and thigh with flat bamboos. It took over 2 hours, and though the flesh was beaten to shreds, the man lived on, and had to be strangled.

I shall be happy to communicate personally with any interested in Prison work and reform. Letters addressed to REV. ARTHUR T. POLHILL, China Inland Mission, Shanghai, with 1c. stamp, will always reach me.

### Family Worship amongst Chinese Christians:

#### A suggestion.

Some time during the year 1896, the Rev. H. O. Cady approached the writer on the subject of "Family Worship" amongst the Chinese, and suggested that something be done to encourage the Christians to establish the "Family Altar" as a witness to the heathen; and as a means of grace to themselves. Soon after this a small book, intended as a help to Family Worship, called "Selected Truths" 真道撮要, containing, the Lord's Prayer, the Apostles' creed, morning and evening Prayers and Selections of Scripture; was prepared by Mr. Cady. His work has passed through a second and third edition. As far as I am aware this is the only book of the kind in the west of Szch'uan.

Family worship, with some exceptions, as far as the experience of the writer goes, is *non-existent* in the west of this province. The difficulties are very great where only one member of a household is a believer; the obstacles are not small even to those who are all believers, yet if the Church is to hold its own and continue a *Spiritual force* amidst this "Mass Movement", then she must see to it that more time is given to *private communion and family worship*.

The Advisory Board, at its last Annual Meeting, gave some attention to the preparation of statistics, and List of missionaries and their Stations with the view to encourage unaided prayer on the Wednesday of each week. Could they not, at their next meeting, give some thought to the subject of "Family Worship" amongst Chinese Christians? Might I suggest the following?

- 1st. That the Advisory Board ascertain, from the representatives of each mission present, how far Family Worship is practised?
- 2nd. That the A. B. appoint a representative of each mission at work in this province, to prepare a book containing portions of Scripture, Hymns, Prayers, &c., &c., suitable to be used at Family Worship, which might be adopted by all missions.

J. VALE.

### To Sub-Editors and Friends.

Once again it is our pleasing duty to tender our warmest thanks to all the sub-Editors and other friends, who, either by writing leading articles or by sending us news of the progress of the work in their various stations, have helped to make our little paper a success.

Our present circulation is 222 copies per month, we hope to see this increased during the coming year. We trust that our friends will still continue their support and that others who so far have not written, will feel themselves called upon to do so. Again we print the list of sub-Editors trusting to friends to make any corrections needful. We also trust that in centres at present unrepresented by any sub-Editor, one will be appointed. We are anxious that our paper may be a bond of union between the workers in West China, and that all may feel that they have a share in it.

One word we must add:

Will our correspondents kindly remember that the printers and compositors are Chinese, and unable to read English. It is necessary therefore in order to secure accuracy to have at least four proofs before finally going to press. This means that if *The News* is to appear by the 1st, all MSS. should be in our hands by the 15th of the preceding month. ED.



## List of sub-Editors.

Ichang	Mr. G. F. Row	C. I. M.
Wanh sien	Rev. W. C. Taylor	C. I. M.
Chungking	Rev. J. Beech	M. E. M.
Ch'entu	Dr. O. L. Kilborn	C. M. M.
Miencheo	Rev. D. A. Callum	C. M. S.
Paoning	Mr. W. H. Aldis	C. I. M.
Sweiling	Rev. J. O. Curnow	M. E. M.
Kwanhsien	Mr. J. Hutson	C. I. M.
Sweifü	Mr. Salquist	A. B. M. U.
Yacheo	Dr. B. Corlies	A. B. M. U.
Kwan Yuen	Mr. M. Beauchamp	C. I. M.
Kwei Yang	Mr. G. Cecil-Smith	C. I. M.
Shuenking	Mr. Jennings	C. I. M.
Ying Shan	Miss E. Culverwell	C. I. M.
T'ung Ch'wan	Mr. I. Mason	F. F. M. A.
Nanpuhsien	Miss F. H. Culverwell	C. I. M.
Chaot'ung	Rev. S. Pollard	B. C. M.
Kiating	Mr. B. Ririe	C. I. M.
Kiangtsin	Mr. H. J. Squire	C. I. M.

## K'weiyang Notes.

## To the Editor, West China Missionary News.

On the 6th inst. (16/8th Moon) we had a distribution of Christian books (1 Gospel and 1 Tract each) to the students as they came out of the Examination Hall here. Altogether we gave away 3,000 Gospels and 3,000 Tracts, but they were not sufficient. On previous occasions, the distribution has taken place on the street near the Hall, but this year we were allowed, by permission of the Governor, (Füt'ai, of course) to stand at the 龍門—that is, the 2nd door after passing the outside gates—thus avoiding rushing and snatching on the part of those for whom the books were not intended. In almost every instance the books were accepted gladly, only one or two refusing to take them. During the following days, a number of students came to the Yesu-tang.

Things here are quiet. Many hear the Gospel, but we long to see more believing.

*China Inland Mission,  
K'u'ei yang.  
October, 13th, 1903.*

G. CECIL-SMITH.

### Chentu Notes.

Mr. Grainger is home again from Tachienlu. He did a good deal of it on foot, yet proved himself more rapid than Chinese telegraphy. A message sent after him announcing the birth of his son, failed to reach him until his return.

Mr. and Mrs. Vale and children are welcome home after their prolonged tour of C.I.M. stations. Mr. Vale reports much strife with Roman Catholics in some parts.

Mr. and Mrs. Olsen of Chiung Chou spent a few weeks of much needed holiday with us. They were the guests of Mrs. Hartwell. Mr. Olsen supplied Mr. Grainger's work during the latter's absence.

Mr. Fergusson has just returned to the city to-day from his tour of Kiating, Suifu, Luchou, and Chungking.

For some months past, the C.M.M. work at Rensheu has been most promising. From their own contributions the people have purchased a large compound and buildings to be used as church and residence, and are also supporting a native pastor. That they might better appreciate and guide this movement, Mr. and Mrs. Hartwell, and Miss Brimstin have spent the last month and a half in that city, and returned from their prolonged visit with most encouraging reports.

Drs. Kilborn are taking advantage of the dying out of prejudice against high buildings, to give the Chinese an object lesson in Athenian architecture, and incidentally to add an upper story to their house. It looks quite imposing with its high pillar frontage and long balcony.

Mr. Endicott, of Kiating, recently paid a short business visit to the capital in connection with the removing of the Press. The new site will be on the lot extending from Mr. Fergusson's compound to the East Parade Ground. The position is a most

desirable one, and with two and three quarter acres for houses and Press, should afford the latter ample scope for expansion.

Dr. Kilborn and Mr. Mortimore have reopened the street-chapel on the Ko Jia Hang. There is daily preaching six days a week by both native and foreigner. Attention and interest are good.

Mr. Mortimore left on the 3rd for Ichang, to pilot the C.M.M. reinforcements now on their way out from Canada. The party consists of Dr. and Mrs. Service who have spent the last year at Wuhu, and Rev. and Mrs. A.C. Hoffman and Miss B. Fox.

Mrs. Andrews, of Sindu, with her two little ones, have been the guests of Mrs. Fergusson.

Dr. Canright is steadily collecting material for his new hospital building; while Mr. Cady buys more ground for college purposes, and expects an assistant to come up river this winter.

Such are surely signs of advancing needs.

The Canadian W.M.S. have opened a dispensary in the large suburb outside the East Gate. The work is under Dr. Henry's care, and has been well received.

Miss Brackbill's Girls' School is this term full to overflowing, and plans are under preparation for extended grounds and buildings.

Mr. and Mrs. Hamilton, of Deh Yang, kept us all in good cheer for about a month, while the guests of Dr. and Mrs. Canright.

Invitations are out for the entertainment of all Chentu Britishers, by Consul-General Hosie on Monday 9th., the King's Birthday.

Mr. Yang is back from a tour opening post offices at various points, and will for a time assist Mr. Tolliday in the rapidly growing work of the Chentu office.

The Peat household have had a rather exciting experience. A few weeks ago, they missed sugar, clothing, a clock, and Mr. Peat's valuable watch which told time for the community. Some nights later, Mr. Peat was aroused to see a light moving about his room. He watched his opportunity, and with a typical American war-whoop, sprang at his man. The fellow left his garment in Mr. Peat's hands, and dashed for what he thought an open window. It proved to be closed however, and as he fell back, a firm hold was taken of his queue. He had dropped his knife, so could do no harm. Mr. Peat tied him up until morning.

when he was handed over to the Yamen authorities. The fellow confessed to being in the employ of a Yamen runner outside the north gate,

The new foreign store on the Great East Street, a branch of the Shanghai Dispensary, has been passing through troublous times. With many other stores in the city, it had been selling down-river lottery tickets, when suddenly a rumor was spread abroad that these were counterfeit. A crowd immediately assembled before the new store, demanding the return of their money. The chief of police was called in, who called in turn the magistrates, who proceeded to close and seal the building. The result was the return of the price to the holders of all tickets sold after a certain date, on which date, it was claimed, the lottery had been drawn. The store is again open to business. We trust it has memorized a moral!

*Chentu, Nov. 7th. 1903.*

### Wanhsien Notes.

October has been an ideal month here, bright sunny days, and while at its close it is coming in cold at night, we have lovely days. The following has made us gladder than the sunshine, and will gladden those who have laboured here before us. On Sundays, Oct. 4th, and 25th, some 9 families burnt their idols in our church courtyard after afternoon service. Among them an exorcist, who destroyed some 5000 cash worth of scrolls, etc. He has given us his two brass gongs used by him and his family in their evil trade. These are to be melted down into a new one to be used in his own village—our outstation Iang-ho-ki—to call the people to worship God. Another was a wealthy scholar, who not long since held office in Honan. He has made rapid strides in his Knowledge of Truth, and it was a grand sight to see him burn his 'li-tai-chao-mu', a scroll corresponding to the Heaven and Earth Tablet of the common people.

On Sunday, Oct. 18th, we received the first Enquirers, twelve in all, at our newly opened outstation named above, and yesterday, (Nov. 1st,) here in the city, we baptised twelve, viz.—eight men



and four women in the morning, and in the afternoon, received fourteen as Enquirers, viz. —eleven men and three women.

We are hoping now to go further afield in the country markets. There are fifteen central markets surrounded by others smaller, within a radius of 30 *li*, so that if it were possible to open a branch work in these 15 places, it would be possible for every person in the district of Wanhsien to hear the Gospel, and gather to worship the true God, by travelling a distance of not more than 30 *li*, ( 10 miles ) to do so. Our desire is that such centres may be opened.

On Friday, Oct 10th, we had another quiet day with our Native helpers. These days do a great deal to unite us in the work we have in hand. We have also had our Evangelistic Services with the Magic Lantern, they are always well attended.

Miss Churcher has had the inner part of a week at Iang-ho-ki among the women.

We have many sick out-patients coming on days the Dispensary is open, and at last have opened the Opium Refuge with three patients. Now we have made a start we may go ahead with this work.

We have seen a few friends passing, viz.—Miss Drake on her way from Chungking to Shuting-fu, and Dr. and Mrs. Pruett with Cissie and Lucy on their way to the coast.

On Oct. 26th, we had another fire outside the North Gate of the city, destroying some 20 to 30 houses.

WALTER C. TAYLOR.

*Wanhsien, Nov. 2nd, 1903.*

### Kiangtsin Notes.

In the above named city, close by the upper gate & within two minutes walk of the river bank, the C.I.M. have taken a house, & the writer is "told off" to be the humble occupant thereof. The work is not new, that is to say, as regards preaching, but no members have yet been recieved. "Our friends the enemy" have been making themselves very obnoxious for some long time, & my appearance upon the scene was hailed with delight.

by the people, who seemed to have the idea that it was going to be a case of taking sides;—T'ien Chu T'ang v. Fuh In T'ang. The official evidently sides with the former, & during my short stay two of my people, who have had cases in the Yamen, got the licking, literally & metaphorically, while the R.Cs. got the "li".

Finding I will render no help in the Yamen, many of the Enquirers are leaving me, but one feels the need of showing by actions as well as by words that we do not trust in the arm of flesh, but in an Almighty GOD. It is very trying, nevertheless, to stand the taunts & jeers that the R.Cs. are entertaining our people with on the streets.

This month I had the pleasure of attending a conference held in Lucheo. I arrived on the scene quite unexpectedly, some of my people "*Ju ih tier si*", which necessitated my paying Brother Herbert a visit, & he gave me a most cordial welcome to stay at the conference. The surrounding district was well represented, about two hundred gathering to profit by a well planned six days programme. A remarkable work has been done amongst ROBBERS, & I had the pleasure of meeting one of the robber captains, a splendid type of man & CHRISTIAN. He strikes one as a man of daring who would unflinchingly lay down his life for the SAVIOUR whom he has learned to love & faithfully serve.

The harmony of our gathering was somewhat broken by a number of telegrams from one of the outstations, UIN-NIN, stating that the R.C. persecutions were growing severe, & that one of the enquirers was killed. I hear the FU has now gone to investigate the matter, I trust he will not fear the R.Cs. & that justice will be done to our longsuffering brethren.

*C.I.M. Kiangtsin, 17/11/03.*

H. J. SQUIRE.

### Chungking Notes.

**General.**—Nov. 9th. being King Edward's birthday, Consul Sly was at home at the Consulate to receive congratulations. The Olry accompanied by the launch left for Ichang on Nov. 12th. The Olry will proceed to Shanghai for repairs and will return to Chungking about June.

The Launch with Captain Plant is expected back here about Dec. 15th. The three British gunboats are now in harbour here for the winter.

Services are held every Sunday afternoon at the A. R. R. A.

The supply of kerosene almost gave out in the city, and the price within the last few weeks reached as much as Tls. 7.00 per case. Happily a consignment has arrived and prices have gone down a little, though still abnormally high. Coal, too, is unusually dear this winter.

**M. E. M.**— Bishop Moore expected to leave Nankin for the West about Nov. 10th. He will hold the Annual Meeting of the West China Mission in Chungking.

Rev. J. O. Curnow who was obliged to leave his station for a short time, on account of ill-health, has been permitted to again return to Suiling with his family.

Rev. W. E. Manly, from Tsicheo, spent a few days in Chungking. He accompanied the late Dr. Hall, who was too ill to return home alone.

Prof. J. Beech, of the Chungking Institute, has gone to Ichang to escort the Bishop and family westward.

Supt. Spencer Lewis is making a journey over our entire work. He will not be home until the middle of December.

Rev. Q. A. Myers and Family have moved to the country. Mr. Myers will look after the school during the absence of Mr. Beech. The Biblical Training School has been temporarily removed to the country.

**L.M.S.**— We are looking forward with the keenest pleasure to a visit from two representative members of our Board of Directors, the Rev. George Cousins, Joint Foreign Secretary of the L.M.S., and the Rev. W. Bolton, the Chairman of the Eastern Committee. They expect to reach Chungking about the beginning of March next.

It is twenty years since the last special Deputation from the Home Board paid a visit to the L.M.S. missions in China. Our work in West China had not then been started, consequently none of the Directors have seen with their own eyes how extensive and populous a field they have undertaken to work.

We are hoping that this visit will be the means of greatly

increasing the interest of our Home Churches in West China, and lead to an increase of our staff of workers.

Inquirers multiply and increase on all hands. It has been found necessary to make a *fourth* class of inquirers in the City to accommodate those who want to learn and who seem anxious to "come in"; and the same kind of demand characterises the work in the Outstations.

The Rev. J. Parker has returned from a 5 weeks' visit to the river stations with a report full of encouragement. A week's conference and meetings with the Christians and a number of the Evangelists resulted in a quickened interest in the spiritual life, and was a refreshing time for the workers. Two new places of Worship have been opened. The Church in the house at Loch'i has been changed to a separate place of worship.

To all missionaries and friends travelling up and down the river, it will be welcome news to know that at Chungchou, Fêngtu, Fuchou, Changshou, Loch'i, Mutung and Yü-tsui-t'o, there are churches belonging to the Fu Yin Hui T'ang, where, should they care to call and give a word of encouragement to the native brothers in charge and the assembled Christians, they will be most heartily welcome. Only a short time ago an earnest brother while spending Sunday on his passage down river at one of these places, was found by a native Christian preaching in the open air to the riverside people, not knowing there was a tabernacle in that place, and a number of Christians. His next service was held in the native church.

**C.I.M.**—Miss Mertens and Mrs. Moses left on October 10th, Homeward bound. Miss Drake, who had been staying here for a little rest, accompanied them as far as Wanhshien.

Dr. and Mrs. Pruett with their two daughters started down river on the 15th, also Homeward bound.

Dr. Clark passed through here, spending a few days with us, on his way to Tali-fu. He and Mrs. Windsor travelled as far as Tsen-i together—Mrs. Windsor having been here for a short visit, bringing Willie to school.

Mr. Fergusson, of the B. & F.B.S., arrived here on October 22nd, and, staying a few days, returning overland to Chentu.

Rev. W. and Mrs. Kitley, of the C.M.S., passed through early in November, staying a few days in Chungking. They are also leaving for furlough.



Dr. and Mrs. Parry are not likely to return to Chungking before April, as Mrs. Parry is in need of a thorough change.

**F. F. M. A.**— Mr. Vardon had just returned after a month's visit to the Outstations. The journey has been a very successful one much interest and enthusiasm being shown in many of the places visited.

A night school for boys has been started at Ta Ch'i K'eo; with a view to helping lads who are compelled to work all day at the match factory.

Twenty eight have registered their names and paid in advance the small fee, as well as purchasing the necessary study books.

A telegram has been received saying that Three members of the F. F. M. A. Board, together with R. J. Davidson were leaving Shanghai for I'chang on November 13th, and are expected to arrive in Chungking about Christmas.

Miss Jones who is coming to assist Miss Hunt at the Hill School is expected to arrive here early next month.

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### Marriage.

**November 18th.** At the British Consulate, Chungking, Mr. Strong to Miss Blick, both of the C.I.M.

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### Apology to Subscribers.

We regret that owing to delay in the Printing Office, this month's "News" is again after date.

Ed.

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*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.*

# Statistics for the year ending 1902 of the West China Missions.

\* Contributions of native Christians.

Admitted during the year. Adult Membership.

Name of mission	Date of commencing work	Missionaries, male	Wives	Single women	Native ministers	X Evangelists	Bible women	Adult members	Infants	Probationers	Members, male	female	Probationers	Stations	Outstations	Schools	Scholars, male	female	Theological students	Hospitals	Dispensaries	Patients treated	Benevolent	Self Support.
Methodist Episcopal Church	1881	11	8	6	1	30	4	124	17	600	282	100	898	4	45	21	500	70	5	1	3	26000	140	1120
Friend's Foreign Mission Association.....	1886	8	7	3	0	1	1	6	0	59	24	12	103	2	12	6	130	75	5	0	1	882	8.33	99.87
Diocese of the Church of England C.I.M. & C.M.S.	1887	25	14	24	0	15	2	127	27	250	300	201	280	19	17	9	107	50		2	4		50	1000.-
London Missionary Society	1888	4	2	0	0	12	2	94	5		187	44	1482	1	11	9	165	38	15	1	2	7729		1250.
Church-Missionary Society	1892	14	9	9	0	0	1	17	6	17	34	32	23	8	0	4	38	37	1	0	1	2800	50	94cts
American Baptist Union	1889	3	2		18	37		4800	158	20	3	45	4	36	20						1	5465	500.-	

X Men under training for definite Evangelistic work.  
 " This includes Kents, Repairs, Building, Dispensaries & General Expenses.  
 All monies are in Taels.

Canadian Methodist Mission and China Inland Mission have sent in no returns.

# The Chungking Trading Co.

Just received a large consignment of

## BEDSTEADS & WIRE WOVEN MATTRESSES

---

Iron Bedsteads with strong Coppered Mesh, each Tails	11.00
Folding Camp Bedsteads	10.00
Woven Wire Mattresses, Large Size	7.00
Small	6.00

---

*Easily packed for transport to the interior.*

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On view at the  
CHUNGKING TRADING COMPANY'S  
Godown in the Shin Feng Kai or at the  
CHUNGKING PHOTO. STORES,  
CHUNGKING.

—:o:O:o:—





## Chemical, Thermal, and

# Shing Feng Kai, Chungking

# JOB PRINTING.

Neatly executed

AT

## The Lungmenhao Press.

### PRICES.

Memo. Forms from Tls. 2.50 per thousand  
Cheque Books suitable for dealing with Native  
Banker Tls : 5.00 per thousand.

*(Bound in Books containing 100 each)*

Separate cheque Books 75 cents each.

Visiting cards (Ladies) Tls. 1.75 per hundred.

.. .. (Gent's) .. 1.65 .. ..

Addressed Envelopes Tls 3.00 per thousand.

If Envelopes supplied by Customer, Tls. 1.00 per thousand.

Account Forms from Tls. 3.00 per thousand.

Printing can be done in Red if desired.

*Other Estimates can be obtained on application to*

The Manager

AT

**Lungmenhao, Chungking.**

# The West China

## Missionary News.

*"In essentials unity, in non-essentials liberty,  
in all things charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM.

Printed at The Lungmenhao Press.

Chungking

" Since we recommenced work in March 1902, we have printed 226,000 of books, tracts and folders, aggregating 10,831,000 pages, besides printing 169,450 calendars, posters, maps, etc., etc."

" During the present year we have more than doubled our stock of type, added several new machines, and we have two new machines on the way, which we expect to set up by the Chinese New Year. We have orders now sufficient to keep us going for several months to come."

" How many men do you employ?"

" The present staff consists of about 20 men which we expect to be nearly doubled during 1904. We hope to have another Missionary sent out to assist in this work in the near future."

" What do you print mostly?"

" We print

- 1st. For The West China Tract Society
- 2nd. For the Bible Society's portions.
- 3rd. Diffusion Society's literature & New Testaments, etc.
- 4th. Work of various missionaries.
- 5th. Some publications of our own press"

" You have some plans for extension, I understand?"

" Yes. In 1900 we decided to ask the Home Board for a grant of \$3,000 gold (later increased to \$5,000) for the purpose of increasing the plant and moving the whole press to Chentu. The Board, instead of making a grant, made an appeal to our Epworth Leagues and there has been a noble response. They have already raised over 4,000 gold and promised 2,000 more within the year, and the Board has agreed to all necessary expenditure. We have already purchased a fine site of nearly three acres adjoining the East Parade ground and adjacent to our present mission property. We propose to proceed almost immediately with the erection of buildings, and we hope by next autumn to be settled in our new home. We ought in 1904 to turn out twice the amount of this year's output.

" Where do you get your paper?"

" Almost all the paper we use is made in the region of Kiah-kiang hsien ( Kia-ting ), save tinted covers for books, etc., for which we use foreign paper."

" Is the work self-supporting, Mr. Endicott?"

" The initial cost, of about 3,000 taels, was met entirely by private gifts, one gentleman giving about 2,000 taels.



I have already said that the Epworth League has given or promised 6,000 gold dollars, and, by the end of 1904, there will have been invested for the work, including site, building, superintendent's house, and plant, about 15,000 t.els. This, with the Superintendent's salary, is met entirely by funds from home, but our effort is to make the press meet all running expense, cost of material, wages, as well as sufficient to renew the plant when necessary".

"What about your prices compared with other places?"

"We are prepared to do work on as low terms as any other Mission Press in China. There is no attempt to make the Press a money-making institution, but we do desire to make it as effective an instrument as possible for the spread of truth, and extension of Christ's Kingdom in West China."

Here the interviewer had to come home to write up his notes as it was getting late. Sorry he could not give you the usual picture of the manager at his desk, the baby, etc., but hoping the above will be of interest to many.

BEN. RIRIE.

*C. I. M., Kiating, 30, Dec., 1903.*

## **Sz-Chuan Police Force. (四川警察局)**

By J. VALE, CHENTU.

### **Introduction.**

One of the most practical measures initiated by H. E. TSEN, during the short time he was in this Province, was the establishment of the Police Force. Although the idea did not originate with His Excellency, yet the successful introduction of this new force and the abrogation of the obsolete and useless Tithing System, was due to the ability and energy of that official.

An Imperial edict, issued at the end of the year 1902, ordered all Governors-General and Governors, of the various provinces, to establish police forces in all cities and towns in their respective provinces, after the model of the Chih-Li force organized by H. E. Üen-Shī-K'ai.

The information given in this paper is based upon The Regulations of the Szechuan Police Force issued by the Chief Office in Chentu. The book contains seven chapters as follows:

- 1st. The Leading Principles of the System. (宗旨)
- 2nd. Definition of Ranks. (職分)
- 3rd. The Powers and Responsibilities of all ranks. (權責)
- 4th. The extent of each officer's powers. (權限)
- 5th. Insignia of Rank. (儀式)
- 6th. Rules and Regulations. (規則)
- 7th. Expenditure. (經費)

The rules and regulations are based upon those in use in the Metropolitan province of Chih-Li with some additions from Japanese sources; but adjusted to suit the conditions of the capital of Szechuan.

The duties of the force are described as three-fold, viz:—

- 1st. Preservation of peace. (保安)
- 2nd. Reformation of bad customs. (正俗)
- 3rd. Protection of life. (衛生)

The regulations are admitted to be somewhat crude, but the lack of enlightenment on the part of the people, and the circumstances of the case are given as the reason for this. Any additions or changes in the regulations must be strictly in accordance with the conditions of the people, and must have the unanimous consent of six-tenths of the acting officers and the sanction of the Governor-General.

The Governor-General is *ex officio* Chief Commissioner, with power to memorialize the throne on subjects relating to the force; appoint all the high officers; control the making of the regulations; and give the final decision in cases of appeal. The annual expenditure is fixed at Taels 175,000. This sum is obtained in the following manner:—

- 1st. From the Intendant of the Long-mong Circuit (龍茂道) Tls. 25,000 (this sum was formerly paid to the Tithe Office).
- 2nd. The Provincial Treasury. (藩司) . . . . . Tls. 38,000
- 3rd. Additional grant by Treasury. (藩司) . . . . . 14,000
- 4th. Commissioner of tea and salt. (鹽茶道) . . . . . 10,000
- 5th. Sum obtained by reducing the land forces. (陸軍) 88,000

This sum is expended as follows:—

Officers' salaries, and pay to men . . . . .	\$185.790:00
Uniforms, etc. . . . .	32,132:00
Office expenses ( oil and paper ) . . . . .	26,280:00
Memo. books and pencils . . . . .	6,624:00

In order to give as clear an idea as possible of the force and its inner workings, I have divided my paper into four parts as follows —

- 1st. The Force : its Preparatory Stage,
- 2nd. The Force : its Trial Period,
- 3rd. The Force : a Permanent Institution,
- 4th. The Force : its Expansion and Development.

Before describing in detail the force and its workings, I shall devote a little space to a description of the old Tithing System ( 保甲局 ) which the police force is intended to supersede. This old system, in many respects similar to the old Anglo-Saxon, when properly organized proved a very efficient force; but of late years the system has been allowed to fall into decay and will now probably disappear altogether, before the more modern police force.

In order to give some idea of the Tithing System it will be necessary to briefly enumerate the various divisions into which the Chinese, for purposes of civil administration, have divided the empire. The first division is the Province ( 省分 ); this again is divided into Circuits or Tao-taiships ( 分巡道 ); the Circuits into Prefectures ( 府分 ); Independent Sub-Prefectures; ( 直隸廳 ) Sub-Prefectures ( 廳 ); Independent Departments ( 直隸州 ); Subordinate Departments ( 散州 ); Districts or counties ( 縣分 ); Parishes ( 鄉 ); Wards ( 保 ); Tithings ( 甲 ). In the civil administration, the Government go upon the principle of the responsibility of every individual to some other individual. The family is the unit from which the whole system is built up. A Register ( 門牌 ) is issued by the district Magistrate, at stated periods, which each individual householder must fill in and hang out at his door for inspection. The names of all dwelling in that particular house, male and female, and the number of servants or employees, must be registered, and the head of the house is responsible for the good conduct of the whole household. Ten families are put under the control of P'ai sheo or Shih Kia

Chang (十家長) Head of Register or Tithing Head. The head name of the head of the nine families under his control is recorded on this man's register for reference. Ten such groups or tithings (more or less according to the position of the houses or other circumstances) are grouped together under a Tithing Elder (甲長) and ten or more of these form a ward (保) having a warden (保正) at its head who is nominated by the people and appointed by the district magistrate. A combination of the characters Pao "ward" (保) and Kiah "Tithe" (甲) are used to denote the Tithing System Pao-Kiah (保甲). In addition to the above a Parish Umpire is appointed to settle all petty disputes among the people, all cases he is unable to settle are taken to the warden of the district, and from him to the district magistrate if he is unable to bring about a settlement. All the Wards and Tithes in a county are united under one, and the most prominent warden of the county is appointed as chairman or Head Warden. Each ward has an office for transacting business, and the Head Warden has a Head-Office (總局) where he may meet with his brother warders to consult there on matters of importance.

In order to preserve peace, the wardens are allowed to raise a certain number of men called Tuan or Trainbands (團丁). (It will be remembered that the Boxers were styled Trainbands in the early stages of that movement). Every family is supposed to provide one man armed with a spear or some other weapon of defence. In the towns and larger villages, a permanent force of the Trainband is kept in case of emergency. It is easy to see what an effective system this might prove if properly organized; but now it is doomed to give place to a system more easily worked.

(To be Continued.)

Chentu, Feb. 8th. 1904.

DEAR EDITOR:

The following Report, Dr. Killam, the President of our Chentu Antifootbinding Society, very kindly consented to let me have for publication in the *News*.

Sincerely yours,

O. L. KILBORN.



## Annual Report of the 天理足會

There have been five meetings held during the year. Except for the first, the men and women have had separate meetings. These have been well attended, a good interest has been manifested. Most of the additions to our membership have been a direct result of these meetings. There have been at least four women and nine men. Others promised. We are not sure whether all fulfilled their promises. That a *few* should stand out against the custom of ages and the ridicule of friends, means a great deal at this time. One of these referred to, is the matron of a boarding school of about thirty pupils. She had long resisted teaching and urging on this point, but the meeting brought about a decision. Those who take this stand, need the encouragement the public meetings give them. The way still requires heroes to walk in it. A father of this city unbound his daughter's feet. She was of a highly nervous disposition. As a result of persecution from her comrades, and of her father's wrath because she lost her temper, she became seriously ill. She has now fully recovered.

Our efforts, and those of the people themselves, are being repaid, for there is a growing change in their attitude towards this question. We see this on every hand. We learn it from the conversation in the tea-shops, and from the fact that in many homes we find those who are independently unbinding.

We cannot overlook the strong influences that must be felt in many homes because all the pupils in the girls' boarding schools have unbound feet.

We are greatly indebted to one of our community for his efforts in this good cause. He provided us with two excellent tracts. One of these was written by a Chinese scholar at his suggestion. It is called the (莫纏足歌). It has been largely distributed or posted through this city, and in some outside towns. We presume it is this tract which Mrs. Little has reprinted and sent out in thousands under the name of the "Chentu tract".

We have had good news from Suifu in regard to this work, also a request for a copy of our constitution and a supply of our pledge cards. In Kiating and Kuan Hsien successful efforts are being made against the custom.

It will be interesting to notice here a little of the work of the (天足會). Mrs. Little visited Chentu early this year. She called Viceroy Ts'en's attention to the fact that nothing had been done in this province toward carrying out the Empress' edict against footbinding. As a result, His Excellency published a letter in *wenli* commending Mrs. Little and the 天足會 for their efforts along this line. Following this letter, he issued in easy mandarin a pamphlet against footbinding. He had fifty thousand copies printed and distributed through the province.

The Viceroy of Chili first unbound his own children's feet, and then issued a pamphlet against the custom.

This Society's report in late Shanghai papers, contains much that is interesting and encouraging concerning the progress of antfootbinding all over the country.

**Notice.**—Mrs. Little, now made president of the Tien Tsu Hui, hopes to arrive in Chentu about the middle of March, and will be very glad to report on the onward and triumphant march of the Natural Foot, if any meetings can be arranged, either there or in adjacent cities, or against the return journey to Chungking. Mrs. Little would always be happy herself to bear the expense of a two days' journey if she could count upon being put up on arrival and having an audience.

### An Interview with The Viceroy.

At the fellowship meeting some weeks ago, it was suggested that the Antfootbinding movement might be greatly helped forward by approaching the Viceroy, and asking him to do something, and Dr. O. L. Kilborn and the writer were appointed a committee to attend to the matter.

Consul-General Hosie very kindly made enquiries, and an interview was arranged for us on Tuesday 9th, February, at 10 A. M. in the Viceroy's yamen.

We were received with every mark of respect, and although the interview was rather stiff at first, when once the subject was fairly broached, and the Viceroy understood our object, he was entirely sympathetic.

We pointed out that this was a matter that closely concerned the future welfare of the whole Chinese people, and that therefore every effort should be made to put an end to the evil practice.

The Viceroy replied that the late Viceroy Ts'en's pamphlet was very much to the point, and he thought that the best thing he could do was to re-issue it, and at the same time to put out a proclamation urging the people to give up the custom.

A. GRAINGER.

*Chentu, Feb, 10th, 1904.*

### Centenary of the British & Foreign Bible Society.

Most, if not all, the Missionaries in West China have been made acquainted with the interesting fact that the above Society is about to complete its first hundred years, and that March the 6th is to be consecrated as "Bible Sunday" by the Church throughout the World.—A day of practical thanksgiving for The Book and its diffusion throughout the nations of the Earth. To estimate the good done by this Society during the past hundred years is impossible; but to take Dr Wolfendale's suggestion, as expressed in the "*News*" for January is possible.

We are encouraged to think that there will be a hearty response to appeals made, yet I cannot refrain from asking friends in the West once more, to impress upon the native Christians the necessity of taking up "Bible work" in real earnest. It is important that the Christians should not only build their own churches and chapels, but supply themselves and their fellow country-men with the Word of God. The former are desirable; the latter indispensable!

The spiritual light China has is owing to the Bible! It is grand to be able to testify to the Truth, but the grandest sermon (even if unmingled by error) is sooner or later forgotten, while the Bible is in itself a voice divine; the sword of the Spirit; the power of God unto Salvation, and is its own interpreter! The Bible is the antidote for Romanism, yea for heathendom! Each copy of the Bible is a stern rebuke to idolatry, if placed in a

heathen home: indeed, each copy of the Gospel is in itself a sun dispelling darkness, revealing error, revealing love; a lamp for the feet, a light for the path leading above! The Chinese tho' they may illtreat, trample upon, expell and kill the Missionaries and native christians, will still venerate the printed book!

Pamphlets, suitable for native christians on the above subject can be had on application to the headquarters Shanghai, or to the Society's representatives in the West—Mr. W. N. Fergusson, Chentu, and

EDWARD AMUNDSEN,  
Sueifu.

### Corrections in Prayer List and List of Outstations.

#### Canadian Methodist Mission,

Kiating, Dr. and Mrs. Adams

Miss Foster	.. ..	1896
Miss Swann	.. ..	1903
Chentu Miss F. M. O'Donnel, M. D.		1902
Miss B. Fox.	.. ..	1904

#### China Inland Mission,

Kiating, Miss Rasmussen ( for Thibet ).

P'anghai ( 盤海 ) not P'an hai ( 盤蟹 ) is not an outstation, but the centre for work amongst the tribes in the east of the Province. It is situated 5 days'E. of Kweiyang, and is in itself an independent station.

### C. M. S. Notes.

During the past three months much encouragement has been experienced in the Stations of our District.

From Miencheo we hear of baptisms, and enrolments both of Catechumens and Hearers, also of interest shown by the pupils of Mr. Seward's School, and some of their parents. The present chapel is being found rather small for the Sunday congregations, and a new and larger chapel is the desire and ambition of the worker.



A special meeting was held in Miencheo on Dec. 3, to discuss the most workable method of guiding Mission affairs and other matters of general interest. The Bishop, who was present, gave some very helpful Bible readings.

At present the five Counties under Miencheo are represented in Miencheo by their literary men, who are undergoing their examination. Mr. Knipe has gone to Miencheo, and hopes to give a series of lectures, Doctrinal and Scientific, to all students who care to attend.

From Wei Cheng also, comes news of fresh enrolments of names as enquirers and Hearers. Miss Wells made an itineration to Tsi-Tong-Hsien some time ago, and had an interesting time. The sewing class is in full swing, and systematic teaching is being carried on. The young evangelist, Wu, has just been married to a Christian girl from Ngan Hsien. Much is expected from the setting up of a Christian family in this place.

At Chong Pa the work is going on quietly. The street chapel meetings have been uniformly well attended and attentive. Over twenty persons have been recognised as Hearers since last Notes and others are waiting. A little house has been bought next to present premises, and is being transformed into a chapel, which we hope will accommodate about 150 people. The writer has been away to various places, and Mr. Knipe has been carrying on the work of the Station.

At An Hsien the most important event has been the opening of the new chapel on Nov. 22 by Bishop Cassels—when several enquirers were received. Mr. and Mrs. Jackson have gone to the coast in order to escort their two eldest daughters to school and bring up some of the fresh workers. Meanwhile, Misses Walmsley and Schneider are carrying on the work.

From Shih Tsuen we also hear of signs of interest, fresh people coming to be instructed in the Doctrine. The Rev. J. A. Hickman has just returned from Paoning, where he has just been Ordained to the Priesthood.

In Mien Chuh Hsien the Rev. Dr. Squibbs is being much encouraged in the work. A large number of men are coming regularly to a Bible Class, and are desirous of entering the Church.

Several sets of family idols have been destroyed, and there have been some Baptisms, and enrolment of Catechumens. The medical work is also increasing, large numbers being treated daily. The new premises are being got ready for residence and work, under the supervision of Mr. Beach. Miss Caswell is finding much to do in visiting houses. The Romanists are very active and up-to-date in Mien Chuh.

**From Tsuen Tao Kuan** Miss Digby writes of progress. Here also there have been recent Baptisms, enquirers admitted and idols given up and destroyed. A native evangelist from the Diocesan Bible Institute at Paoning is giving much help.

**From Teh Yang Hsien** Mr. Gill writes of large numbers coming to the preaching services, and also good times in various villages around. Mrs. Hamilton is finding openings among the ladies of the city, and Mrs. Gill is starting a special class. Mr. Hamilton is still working at his school.

**In Sintu Hsien** there are also signs of interest, and fresh enquirers have been enrolled. Mr. Andrews has just been on an itineration in the direction of *Kin T'ang Hsien* where there are some adherents and where we hope to get some premises.

**In Chong Kiang Hsien** Mr. Simmonds has been having some come to hear the Word. The house is not yet put fully into repair.

The farewell visit of Bishop Cassels, prior to leaving for furlough has been most helpful and stimulating, and much appreciated in all the Stations he visited.

Since last instalment of C. M. S. Notes the following gentlemen have been ordained to the Priesthood. The Revs. W. Squibbs, W. Andrews, and J. A. Hickman.

"Neither is he that planteth anything,"

"Neither he that watereth;"

"But God that giveth the increase."

I Cor. 3. 7.

D. A. CALLUM.

Jan. 11, 1904.

**Bible Christian Methodist Mission.****Tong Ch'uan, Yunnan.**

The old order changeth,  
Giving place to new.  
And God reveals himself in many ways.

The strongholds of heathendom are slowly, but none the less surely, yielding to the invincible power of the Cross. The proverbial Yunnanese indifference to the Gospel has been apparent for years in this district. Gallio like, they have cared for none of these things. The past few months, however, have witnessed a change. The seed, long hidden, at last shows unmistakable signs of germination.

In the surrounding villages, attentive and enquiring crowds have listened to the declaration of the truth. The city church is beginning to throb with an influx of divine life. Apart from the case of one member who has been suspended for trickery, the spiritual life of the Natives has perceptibly increased. A request for additional prayer meetings has been received. Equally gratifying has been a marked revival of the preaching spirit. On the street, in the shop, and amongst the villages, members and enquirers have vied with each other in scarcely controllable eagerness to tell out the "Old, Old Story." In two notable cases, the first messages were delivered in the speakers' own villages. "Not ashamed of the Gospel of Christ."

Almost the first desire of our schoolmaster, was to win his mother for Jesus. He sought, and obtained, permission to take a six days' journey to his native village. His mother met his entreaties with the bitterest opposition. The old lady seemed wedded to her idols. Notwithstanding her hostility, the son invited, and received his mother in his own home, that by example, even if precept failed, the dear old soul might be convinced of the Truth. God grant unto the son his heart's desire.

Four or five tours, of from one to three weeks' duration each, have been heartily undertaken by two of the brethren. At present, four natives are off on a month's journey bearing witness to the cleaning power of the Blood. A note from them to-day speaks of progress. At Tsien Shan some fables' worth of christian literature were sold to the Tong Ch'uan Hsien-Kuan, who at the time was on a visit to the village. The future is radiant with hope.

Christmas Day was a season of blessing. Members and friends, to the number of about 60, invaded the station. For twelve hours they continued with us. A morning meal preceded a memorable noon-day service. After delivering a sermon on "Peace", Mr. Dymond emphasized the obligations of discipleship and then baptized six adults and five children. Three of the men were of the *literati*, two were B. A's. One of these brethren stood side by side with his wife and child, all three were received as members of the church militant, in the same service. Our hearts bowed in adoration to the King Immanuel, as we listened to these men and women, avowing their faith in the world's Redeemer, and solemnly pledging themselves, for life and death, to Jesus Christ. We pray for them a life of faith upon the Son of God, and light and life immortal.

Following the service came a couple of hours' recreation. The young folks laughed and shouted; played balls or swung to their hearts' delight. It was exhilarating to listen to the merry clatter of these youthful tongues. The adults were interested in turning the pages of foreign picture books; or attempting to take some silver coins from a bowl of magnetized water; etc., etc. Then, came an hour with a gramophone and musical box. To hear peals of laughter ringing from the machine, interspersed with hymns and music, caused general astonishment. The varying expressions on their countenances were a study. First, would come a look of wonder; followed, by a nod and excited whisper to a neighbour; then, a face wrinkled with smiles.

By such means as these and other agencies would we attempt to arouse the people from their apathy and create a thirst for knowledge.

An hour's exhibition of a magic lantern, brought a joyous, if tiring, day to a close.

We praise God for his gifts, and take courage.

We regretfully report a protracted season of sickness. Mrs. Dymond and four children have been sufferers. The former, with an ulcerated throat, and the latter with scarlatina. Happily, all are making a recovery.

Mr. and Mrs. Hicks, (Chao Tong) leave for furlough on Jan. 5, 1904.

Miss Squire, B. A., a new worker, is expected in March.

H. PARSONS.

Jan. 2./04.



### Chentu Notes.

Jan. 8. Mr. and Mrs. Fergusson left on Bible Society business for Suifu.

Jan. 14. The M. F. Party returned from their Annual Meeting at Chungking, at least those that are left of them. They brought one new worker, Mr. Yost, to whom we all extend a hearty welcome to Chentu. It is true, Mr. Peat returned, but only to pack up his goods, and in about ten days' time, to start with Mrs. Peat and family back to Chungking where they are appointed for work this year. We are all sorry to lose them. They have always been highly esteemed members of our community, as well as congenial fellow-workers. Chungking is the gainer.

Jan. 15. Mr. Hartwell left for a partial trip through C. M. M. district, and extended his journey to Chungking for the Advisory Board.

Jan. 19. Mr. Neave left for Chungking, on Bible Society, (American), business.

Jan. 22. Mr. and Mrs. W. J. Davey and two children arrived overland from Chungking, and are staying with the Drs. Kilborn. Mr. Davey represents the Diffusion Society, and will open a large establishment for the sale of this Society's literature. He will, we understand, not limit himself to distribute his own Society's publications, but will use his best endeavours to distribute among the Chinese all kinds of good literature. We wish him the best success, and trust that his mission to Chentu and Sichuan may be abundantly blessed of God, and be made a blessing to many.

Jan. 23. The Friends' party arrived, consisting of Messrs. R. J. and Warburton Davidson and Mr. Vardon, and the Home Deputation, Dr. Wilson, Mr. Fox and Mr. Crosfield. The following evening, our Chentu community was much edified and instructed by a two hours with Dr. Wilson on "Madagascar." We offer a hearty welcome to our good friends, the Friends, on their proposed invasion of Chentu. Come along soon, and bring a good supply of workers with you.

Four of the party left on the 28th, for Chungking *via* T'ungchuan. Other two left for Chungking direct, a few days later.

Jan. 24. Five men and five women were baptized and received into church membership by our C. M. M. friends. We in Chentu,

feel like praising our Father in Heaven for these times of peace and prosperity. The work of the Lord is making good progress in our midst.

We are given to understand that an English Professor for the Provincial College in Chentu has been secured in London, and is now on his way to China. He is expected to arrive here in the second moon.

A party of five or six students in charge of the father of one of them, left this city a day or two ago for Japan for three or four years or more. I am told that there are now at least fifty Sichuanese students in Japan. Japan's influence over the mind of China is steadily and surely growing.

Mr. Chang, a Tao Tai recently in charge of the Chentu arsenal, has just left this city with his party, for the United States. They are taking with them a score or more of young men who are to be put into machine shops as apprentices for about three years, after which they are to be brought back to the Chentu arsenal. Mr. Chang himself goes as a representative to the St Louis Exposition. After visiting St. Louis, he expects to return with his party by way of England and the Suez Canal. Mr. Key, his English interpreter, had already made for himself many friends among us. We are loath to lose him, but he will be indispensable to the party. China may be "going slow", but this is one more substantial fact in evidence that "She do move!" Great bodies always move slowly. Some of us will live to see the day of many and great changes in this China and in this Sichuan of ours.

*Chentu, Feb. 8th. 1904,*

### Wanhsien Notes.

January has been a busy month with us here.

On the 2nd, fourteen men arrived from Li-chuan-hsien for Bible Instruction. They should have been here in time for the Christmas gatherings, but were hindered, we, therefore, had some four or five days of special teaching for them, and they have all gone back. We commend those thus interested from that district (which is over the southern border of Wanhsien, and is in Hupeh) to the prayers of the readers of "*West China News*," that the Lord will soon send some one to care for them, and lead them on.

On the 7th, Mr. and Mrs. Arthur Polhill arrived. Mrs. Polhill remained with us while Mr. Polhill paid a visit to the work in Kwei-fu and district, with which he is much encouraged.

On Sunday the tenth, I visited our outstation at Iang-hó-k'i. The work is steadily growing. Some 40 gathered for worship in the forenoon, and 30 in the afternoon, these seem regular comers.

On the 14th, the Misses Croucher and Hart came in after some eleven weeks' itinerating in the 'Pu-li' district of Kai-hsien. They had very encouraging times with the women.

At 2.30 in the afternoon of Monday the 18th, we were much alarmed when the temple next door (the Chün-hsien-Kuan) caught fire. The flames poured through the windows, and very soon through the roof, the wind carrying them right on to the end of our Native church, separated by only a few feet. It seemed inevitable this must catch the flames, and we knew then that nothing could save the whole block of our native buildings. We gathered for prayer, and during that five minutes the Lord had turned the wind, and we came out to find it blowing in just the other direction, the flames being carried up against a high fire wall in the temple—thus saving us, and saving the rest of the temple buildings. It was a wonderful deliverance, and we could only say:— "*It is the Lord's doing, and is marvellous in our eyes.*" Our Christians rallied round and gave us much sympathy and comfort, some going on the neighbouring roofs with bare feet, tearing away the near rafters, and pouring on water. The origin of the conflagration seems to have been in one of the Taoist priests smoking opium. He upset his lamp in an inner room, and finding he could not control the flames, went out,

shutting the door behind him, and did not inform any of his fellow priests. They knew nothing of it until we gave the alarm. Then, and during the whole time, they did nothing to save the situation, refusing even to allow the water to be used from their tanks, because they contained sacred fish and turtles. The pouring on of the water, pulling down rafters, etc., was done entirely by our own people. It was proved afterwards the Temple Community had not purchased a single bucket of water.

The following day our magistrate Wang came over, (without any request from us) and had the whole of the damage done to our property repaired at his own expense, has had all the priests driven from the Temple, leaving a layman only in charge, and the priest who originated the fire put into a wooden collar and seated on the Temple steps. This is one instance of the thoughtfulness and kindly interest shown by our local mandarin. Ever since we have been here, now two years, it has been so, and they have also shown themselves, just and fair in their administration of their laws among the converts and non-converts.

On 21st, we took a house at Peh-iang-ping. It is now undergoing alteration, and repair. We shall be going out shortly to formally open that place of worship in, that, our second outstation, where already some 20 odd are under instruction.

We are now praying about going further afield, to another centre called Ti-pa-tien, where much interest has sprung up.

For the week commencing 25th, our Catechist Chao was on the Shin-lung-ta'n giving daily instruction to those interested there.

WALTER C. TAYLOR.

*Wänhsien February 2nd 1904.*

### Paoning Notes.

My 'Notes' are not as regular as I could wish. My excuse is "no time".

However, I must briefly state a few things of cheer and encouragement.

The Lord is working here very definitely, as is shown by increased interest in the Gospel Preaching, large attendances at Church, Classes, and the like.



On the last Sunday in the year, I had the joy of baptizing 16 adults (11 men and 5 women). It was a joyful day for them and for us, and we could well sing "O Happy Day, that fixed my Choice".

On Christmas Day, we had the usual festivities with the Native Christians, and, on the following day, we had a "fish-pond" for the school children, which afforded great amusement and enjoyment.

On the first day of the New Year, about 100 Christians and enquirers came in from the County Outstations for a three days' gathering for instruction. I had the joy of baptizing 18 of these (all men), and the Bishop confirmed over 30 of them.

On the Closing evening, we had a meeting to advocate the claims of the Diocesan Fund for the support of Native evangelists, and, I am thankful to say, that the result of this meeting is that we have had promises of about 127,000 cash from the Native Christians, for this fund.

On the Sunday before Christmas, we had an Ordination, when two were admitted to Deacons' orders (Mr. W. Jennings and Mr. Ku-hoh-lin), and one to Priests' Orders (Rev. W. Hickman).

Mr. Ku is our first Native Pastor. He was originally a Mohammedan, and is an old school-boy. He is a very spiritually minded man, and I would ask for the prayers of all for him, that he may be kept from stumbling.

We are hoping to have an Evangelistic Mission here during the first moon; and I would also ask earnest prayers for this effort to win souls. We have set before us the doubling of our Church here, in this City and Outstations, during the next two years. This is our prayer and our aim, and will mean 500 members.

"Is anything too hard for the Lord?"

W. H. ALDIS.

January 14th, 1904.

### Chungking Notes.

The boat on which Bishop and Mrs. Cassels and family were travelling down the Paoning River on was wrecked on 26th, January, 100 li below Shuen-king. The boat struck a rock when shooting a rapid and filled in ten minutes. A small boat came to the rescue, on which the Cassels had to spend the night but next day they got a house-boat to take them on to Chungking. This unfortunately prevented Bishop Cassels from being present at the Annual meeting of the W. C. R. Tract Society on 30th, January, and the meetings of the Advisory Board on 1st and 2nd, February. They proceeded to the Coast on 5th, Feb. and were joined at Wanh sien by Mr. Wupperfeld who also goes home on furlough.

On 3rd, Feb. the A. B. M. U. party arrived, comprising Revs. W. F. Beaman, Rudd, Joseph Taylor, and Mr. and Mrs. Mackinney, Misses Cole, Page, and Helen Corbin all destined for work in the West, except Miss Corbin who has returned to her station at Ningpo.

They were also accompanied by Messrs. Wm. Munn, and Ernest R. Williams of C. M. S. who have gone on to Miencheo with Rev. Mr. Phillips.

Mr. Wm. Laughton of A. B. S. left for a short furlough in Scotland on 10th, Feb. and was accompanied to the Coast by Rev. and Mrs. Cady and family, also Miss Collier and Roy McCartney. Mr. Neave of Chentu will take charge in Mr. Laughton's absence.

Mr. and Mrs. A. J. Little arrived from the Coast on 10th, Feb. and hope soon to proceed to Chentu.

The Rev. S. Pollard, B. C. M., intends to be here about 20th, March to meet Miss Ethel Squire, B. A., a new worker for that Mission. We hope to have a lecture on a tour through the Lo Lo Territory from Mr. Pollard when he is in Chungking.

Mr. Whittlesey of C. I. M. has heard of Dr. Parry and family having left Chefoo in end of January, so we hope to see them here in beginning of April. The relief crews for the British Gunboats arrived here on 19th, Feb. We regret to part with our dear friends Messrs. Stacey, Jones, Massingham, Gregor, and Robinson who were members of the A. R. R. A. and who now go down to the Coast. At a Meeting of the A. R. R. A. it

was arranged that in addition to the usual Sunday services at 2, Bible Readings should be held at the rooms every Thursday and Friday at 4.30 P. M. by members of the Missionary Community.

**L. M. S. Notes.**—Two adults and three infants were baptized on the last Sunday in the month.

The L. M. S. Deputation, Rev. G. Cousins and the Rev. W. Bolton, with Mr. Parker, arrived safely on February 5th, having visited the riverside stations on the way. We were delighted to see two such well-known faces from the Homeland.

On the following Monday evening, a Reception was held in the "Owen Memorial" house to welcome the first Deputation of the L. M. S. to West China. A most enjoyable evening was spent, both Mr. Cousins and Mr. Bolton giving stirring speeches.

The two weeks allotted to be spent in Chungking were all too short for the amount of work to be done. Mr. Cousins and Mr. Bolton gave addresses at the first of the United New Year's Meetings, and also spoke two or three times on the two Sundays that they spent here, to crowded Chinese Congregations. They also gave most helpful and heart-searching addresses at the usual Thursday Evening Prayer Meeting.

Wednesday, 17th, the day before leaving, was a very full one—Chinese friends were constantly coming to pay New Year calls. Then the School-girls came dressed in their best, and were examined by Mr. Bolton. Mr. Cousins kindly distributed prizes to twenty nine very happy-looking young people. The boys were also examined in several subjects. Afterwards, came the inevitable Chinese feast, when some scrolls were presented to the Deputation. In the evening came the United Chinese Meeting, after which a Communion Service among ourselves, conducted by the Rev. W. Bolton, and so ended a memorable time for the L. M. S. in Chungking.

Early on Thursday Morning, the 18th, saw us on the river bank, waving farewells, and feeling a sense of loss, but also with a sense of added strength and gladness, as we sang in Chinese, "Trusting in the Lord Thy God, Onward Go".

We wish the Rev. G. Cousins and the Rev. W. Bolton God-speed, and much blessing during the remainder of their stay in China.

Rev. A. E. Claxton accompanied them to Ichang, and we have since heard of their safe arrival.

On the evenings of February 22, 23, 24, the Magic lantern was shown in the Chapel, and on the following three evenings, Special services for Outsiders were held.

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### Birth.

**February 20th.** At Chungking, the wife of W. H. Davidson L. R. C. P., M. R. C. S. ( Friends Mission ) of a son.— Alfred Warburton.

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### Reuter's Telegrams.

War has commenced in earnest. Seven Russian Warships Sunk.

*Shanghai, 10 February: 1.40 p. m.*

Alarming reports received here that greater portion of the Russian fleet has been destroyed.

*Shanghai, 12th February, 9 a. m.*

The Japanese torpedoed three Russian Warships on Sunday 14th February.

*Shanghai, 19th February: 9. 25 p. m.*

During Tuesday night the Japanese Fleet started to block the entrance of Port Arthur. They were discovered and retired with the loss of four stone laden Steamers.

*Shanghai, 25 February 7.50 p. m.*

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# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM.

PRINTED AT THE LUNGMENHAO PRESS, CHUNGKING.



# The West China Missionary News

Vol. VI.

APRIL 1904.

No. 4.

## **"Continue stedfastly in prayer, watching therein with thanksgiving". Col. iv. 2.**

Thus writes the great Apostle of the Gentiles, in his closing chapter in his letter to the Colossian "saints and faithful brethren in CHRIST". It was necessary for him, through the Holy Spirit's guidance, to thus exhort these "saints and brethren" to fervency in prayer in those early days of the Christian Church; were he now addressing us in this great Land of Sinim, in these early days of the Christian Church out here, I am quite sure he would use such an exhortation, if not one a good deal stronger. Shall we not all take heed more and more to these words as directly addressed to us? What need there is at present to hear one another up in Prayer out here, for is not this Ministry of Intercession one of the utmost importance in all our lives? Should we not see that we are continuing *stedfastly* in prayer, not only for ourselves and our own immediate work, but also for all our brethren too? In gathering in these precious souls, and forming new centres of Christian Light, up and down the country, how great is the responsibility entrusted to us! Might we not all help one another by sympathetic prayer, and so strengthen our hands. I suggest that in every station the

Wednesday morning Meeting for Prayer be *regularly* established by all Missions, thus, on that day, we all could meet around the Mercy Seat in united Intercession; where there can be a gathering of 3 or 4 at least, this Meeting should be recognized as *part* of the Wednesday's work, and should last one hour at least. Fellow-workers alone, or in two's and three's—could also keep the Wednesday morning hour for definite waiting on God, and the reading together of His word.

In order to make this Prayer Meeting the more helpful to us all, so that our united Intercessions might be the more *definite*, I would make a suggestion or two, which I trust will be carried out; (i.) Let all the Missions send in to the Editor of "*The West China Missionary News*," through the proper channels, a complete list of their respective Mission Stations—both in Chinese and English—with the names of all the workers in each centre, also with their Chinese names (*hsing* only). (ii.) Let the number of outstations in connection with each centre be also given, and the number of employed native Christians. (iii.) I would suggest that this List be given yearly, or biennially, at least, to keep us all in 'West China,' more actually in touch with one another's work. (iv.) Let our friends in the *Yunnan* and *Kweichow* Provinces send in much more matter for the *News* than hitherto has been the case; often have we said on receipt of the monthly copy, "nothing again from *Yunnan* or *Kweichow*". May I ask them to believe, that we *all* would have as great pleasure in praying for them, and their work, as we have in praying for our *Szechuan* work and workers?

As I have for the past eighteen years taken my small share of prayer for all these *three* Provinces, since coming to the West, and seen *numberless answers* in the opening up of barren ground and reinforcements yearly, I close, hoping my suggestions will receive cordial acquiescence.—HEB: v, 6—10.

\* \* \* The writer of the above Article will see that many of his suggestions have been carried out in the Prayer List which appeared in the January issue [Ed.]



## Advisory Board Annual Meeting; Held at Chungking, February 1st and 2nd 1904.

Members present;— Rev. A. E. Claxton, L. M. S.,  
Rev. Geo. E. Hartwell, C. M. M.,  
Mr. Jas. Murray, N. B. S. S.,  
Rev. Q. A. Myers, M. E. M.,  
Rev. A. A. Phillips, C. M. S.,  
L. Wigham, F. F. M. A., *Secretary*.

Rev. Geo. E. Hartwell was elected Chairman.

Deep sympathy was felt by the members of the Board on receipt of news that the boat occupied by Bishop Cassels and family was wrecked and he would be unable to attend the meetings.

The Board welcomed the presence of Mr. Wellwood, A. B. M. U., and cordially invited him to take part in the deliberations. Mr. Broomhall, C. I. M., was requested to be present to report to the China Inland Mission the actions of the Board, and to give a statement of the present financial condition of *The West China Missionary News*. After the report was presented, it was resolved "that the management and control of *The West China Missionary News* be in the hands of a Publication and Financial Committee consisting of the members of the Chungking Branch of the Advisory Board, together with the Editor and Treasurer". (Sec. 12.)

It was also resolved "that the Board conveys its best thanks to Mrs. Parker for her services as Editor".

### COMMUNICATIONS.

A letter was read from the F. F. M. A. stating "that in pursuance of the wish expressed at the last Board Meeting, the F. F. M. A. has passed a minute deciding that the name, "Fuh Yin T'ang" be adopted at all stations and outstations under its control.

A letter was read from Rev. C. Polhill pleading that no other Mission be encouraged to settle in Tachienlu.

A communication was received from F. F. M. A. stating their desire to occupy Sui Ling and Chentu. Regarding Sui Ling, the Board considers "that the action of the F. F. M. A. in the

matter should be regulated by the minutes of The West China Conference, 1899, Clause 3, Paragraph 11, of the Report on Co-operation and Division of the Field"; and that "the Board considers Sui Ling to be effectively occupied". Regarding Chentu, resolved, "that the Board trusts the proposal of the F. F. M. A. to occupy the city of Chentu will be welcomed by the Missions at work there, and hopes that a happy understanding with them will be arrived at, to that end".

#### RESOLUTIONS.

14. Resolved that the Secretary convey to the Rev. Spencer Lewis an appreciation of his services in the cause of Missions in West China.
15. Resolved that as the B. & F. Bible Society celebrates its centenary on the 6th of March this year, we recommend that that day be specially set apart for services in which the work of that Society should be specially referred to, and, if possible, a collection taken up on its behalf. We recommend further, that subsequently the first Sundays in March be annually observed as Bible Society Sunday, the collections to be given to either Bible Society at the discretion of each congregation.
19. The Advisory Board recommends that Missionaries in West China bring to the notice of their congregations the work and organization of The West China Religious Tract Society, and that the first Sunday in November be observed annually throughout West China as Tract Society Sunday, when the claims of that Society should be advocated, and, wherever possible, collections be taken in aid of its fund. The Board further recommends to the consideration of the West China Tract Society's Executive the advisability of enlisting Chinese as Members."
19. Resolved *re* the proposition that a book of Family Prayers should be recommended for general use—that suggestions be invited with a view to the developement of this extremely important Christian duty.
20. The Board warmly welcomes the arrival in West China of a new Mission whose object is to work in Tibet.
21. Resolved that Mr. Murray be requested to compile Statistics for publication in *The West China Missionary News*.

22. Resolved that Mr. Mason be requested to prepare the Prayer List for 1905,
23. Resolved that, having heard from Mr. Claxton the plea of the L. M. S. in favour of their co-operation of Wanhhsien with the C. I. M., under the proviso that the L. M. S. would confine their operations to the city, the riverside, and the district South of the river, the Board approves.
- 24-25. Resolved that the next meeting of the Advisory Board be held at Kiating sometime during the first half of 1905, the date to be arranged by the Secretary.
26. Resolved that Geo. E. Hartwell, or the representative of the C.M.M., be elected the General Secretary for the ensuing year.

The session was brought to a close at 12.30 P.M. on Tuesday—Rev. G. Hartwell, after several members had engaged in Prayer, pronouncing the Benediction.

G. E. H.

The General Secretary will be pleased to receive communications from any part of the field upon all matters that pertain to the unity and co-operation of the Missionary bodies working in the West. (Address—Rev. Geo. E. Hartwell, C. M. M., Chentu.) The Board especially requests all information possible from all Missions regarding the question of polygamy in the Church.

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### West China Religious Tract Society.

The Annual Meeting was held on Saturday evening January 30th. at the Secretary's house in the London Mission Compound. Many of the missionary community were away in the country, therefore an attendance of twenty eight was looked upon as good proof of the loyalty of the missions to, as well as interest in, the work of the Society.

Mr. James Murray as *pro tem.* president occupied the chair, and we were privileged to have the presence of Mrs. Cady, Mr. Hartwell and Mr. Neave from Chentu; Mr. Phillips from Miencheo, and Mr. Wellwood from Suifu. Bishop Cassels was prevented from reaching the meeting by an accident to his boat.

The Secretary's Report shewed that upwards of 13,000 tracts and books had been sent out during the year, an advance over the previous year's circulation of 33%; that 200,500 books and tracts had been printed and paid for, while the year closed with 165,000 still on order; that the London R. T. S. had sent £75 in place of the former annual grant of £50; that, though the year ended with a balance due to the Treasurer, the Society had in its depôt property and stock valued at Tls. 2370; that collectors were serving the Society, and sub-depôts were being opened, in some of the centres distant from Chungking; and that eight new publications had been issued.

The subsequent speeches, of which a summary will be printed and circulated along with the annual report, contained many valuable suggestions for developing the efficiency and increasing the usefulness of the Society.

One new feature introduced into the Annual Meeting this year was the taking of a collection on behalf of the funds. This innovation was so heartily endorsed that no less than Tls. 130 were raised at once as a send off for the new year.

Another new feature was the presence of English speaking Chinese, one of whom desired to be enrolled as a member of the Tract Society. The Executive will have under consideration at its next meeting the important question whether and how far Chinese sympathisers shall be encouraged to take a share in the working and control of the Society.

The ballot for members of the new Executive resulted as follows;—

President,	L. WIGHAM.
Secy. and Treasurer	A. E. CLAXTON.
Depôt Secy.	E. B. VARDON.

*Other Members,*

Q. A. MYERS, JAS. MURRAY, A. H. BROOMHALL AND J. F. PEAT.

The most enthusiastic and most encouraging annual meeting in the history of the W. C. R. T. S. was brought to a close with the Doxology and the Benediction.

ARTHUR E. CLAXTON,

*Secretary*

Mr. E. B. Vardon has been compelled to resign the office of Depôt Secretary, as he is expecting shortly to leave Chungking,



Rev. J. Parker has kindly undertaken to supply the vacancy, and it is requested that in future orders may be sent to him.

The following Resolution has been adopted by the Executive Committee:—

"That in future, payment for books and tracts may be made in whatever currency the purchaser wishes, the following exchanges being observed:—

Dollar—Cash at Local Current rate

Tael— do. do. do.

Dollar—Chungking Tael cents 71.

Dollar—Shanghai Tael cents 75".

The Executive Committee have encouraging evidence, in the number of books and sheets offered for publication, of an increasing interest among West China Missionaries in the production of Christian Literature.

LEONARD WIGHAM,

*pro Secretary.*

## Szchuan Police Force. (*Continued*).

(四川警察局)

By J. VALE, CHENTU.

We now come to our first head, viz:—

### The Force: Its Preparatory Stage.

Early in the present year (1903) the chief office of the police force (警察總局) was opened in Chentu in the Chao Ching Ancestral Hall, near the east parade ground. Official notices were posted announcing the fact that a number of officers were required for the police force; all expectant officials from the eighth degree downwards might enter for the preliminary examination. Out of several hundred who entered, over one hundred were selected for a further course of study in preparation for the final exam., and the appointment of the successful ones as officers of the police force. Simultaneous with the training of the officers, two thousand men were recruited for the force; these

were drilled on the east parade ground during the day and were instructed in the rules of the force at night.

During the Preparatory Stage the best of the recruits were appointed for street duty under the name of Patrol Braves (巡勇). The city being in an unsettled state, owing to Boxer rumours, the patrol braves acted as a tentative police force; carried out the necessary measures in connection with the cleansing of the city; and the erection of the posts for the street lamps.

During the four months occupied in training the officers and men, several measures had to be carried out: such as instructing the people, by proclamation, as to the object and aim of the police force; the mapping out of the city and suburbs into districts, numbering the houses, nailing up boards with the names of the streets, taking a census of the population and the lighting and cleansing of the city. It will be necessary to give some details of the three most important of these, viz:—

1st. The Mapping of the City into Districts;

2nd. The numbering of houses and the taking of the census,

3rd. The Lighting and Cleansing of the City.

1ST. THE MAPPING OUT OF THE CITY INTO DISTRICTS.

The city and suburbs (the Manchu city excluded) is divided into nine districts, viz:—

Within the city:— (城內)

1st. Inner central (內中路) 2nd. Inner east (內東路)

3rd. Inner south (內南路) 4th. Inner west (內西路)

5th. Inner north (內北路)

Suburbs:— (城外)

6th. Outer east (外東路) 7th. Outer west (外西路)

8th. Outer south (外南路) 9th. Outer north (外北路).

The police offices are divided into three grades, viz:—

1st. Chief Office (警察總局) 2nd. District Offices (警察正局)

3rd. Sub-Offices. The Chief Office is situated in the Shu-Wah street, almost in the centre of the city; the six District Offices with their 6 subordinate offices are distributed throughout the city and suburbs as follows:—

1st. Central District Office, The Inner Central (內中) is situated in the Tsong Fu street. (福建館總府街)

2nd. Central District Office, Inner East (內東 火神廟 三星街)

3rd. Central District Office, Inner South (内南)

4th. Central District Office, Inner West (内西 太清宮 守經街)

5th. Central District Office, Inner North (内北 火神廟 北大街)

6th. Central District Office, Outer East (外東 江西館 錦官驛)

The three remaining districts into which the suburbs are divided are as follows:—

7th. Outer South (外南)

8th. Outer West (外西)

9th. Outer North (外北)

A special Office has been established outside the east gate, for the River Police, under a Lieutenant. This officer has charge of the river, the streets along the river bank, and the boats. His duties are to keep the channel clear, and settle disputes amongst boatmen. All boats, entering or leaving the port, are under the control of the river police, and must be registered at the police station. A pass must be taken out for each boat on entering, and delivered up on departure, and a new pass obtained giving permission to leave. When large consignments of goods arrive or a quantity of cargo is being shipped, it is the duty of the officer in charge to appoint extra men to guard these goods and prevent coolies who are not registered at the police office from removing them. The jurisdiction of the river police extends from the great bridge outside the east gate to the Thunder God Temple. The river police are under the Outer East District. The officer in charge of the river police is stationed on a boat which is anchored below the Nine Arch Bridge (九眼橋). A sub-office is opened in the River God Temple for the transaction of business and registration of boats.

The staff attached to the respective offices are as follows:—

1st. CHIEF OFFICE (警察總局).

Chief of police, Deputy, Proctor, Chief Police Magistrate, Assistant Police Magistrate, Inspector, Chief Secretary, Paymaster, Commissariat Officer, Assistant Do., Doctor, and guard of twelve men.

2nd. CENTRAL DISTRICTS OFFICES (警察正局).

Captain, Secretary-Police Magistrate, Clerks, and guards.

3rd. SUB-OFFICES (警察分局)

Lieutenant, Sergeant, Corporal, Thirty police, two advisers appointed by the people.

Each of the nine districts is quite distinct, and boards are nailed up at the dividing line of each district giving the name of the district, sub-office, and streets. Street are classified under four heads, viz:—1st, Busy, 2nd, Quiet, 3rd, Main, 4th, Side, and the sub-offices are established to meet needs of the these four classes.

Having somewhat fully described the various steps in connection with "The Mapping of the City into Districts", I will now take the next most important, viz:—

#### 2nd. THE NUMBERING OF HOUSES AND THE TAKING OF THE CENSUS.

As a preliminary step to the numbering of the houses, a board, with the name of the district, sub-office, and name of the street, was put up at the entrance and exit of each street. The number of each house was written on a wooden tablet about four inches long by two wide and nailed over the door of each house. The numbers run consecutively along the one side of the street and back along the opposite, and not as in European cities from side to side. Houses only are numbered so that any additions or alterations are marked Additional (附號). The census returns as given below were supplied by His Excellency the Governor-General, and are probably fairly correct.

Chinese city proper.....	235,696
Chinese in Manchu city.....	2,777
Suburbs.....	59,450
Manchus, Bannermen, &c.....	8,500
Total.....	306,423

We now come to the next important item in the preparatory stage, viz:—

#### 3rd. LIGHTING AND CLEANSING OF THE CITY.

One of the first things the police office did during the preparatory stage was to arrange a system of street lamps for the lighting of the city. Two thousand lamps were mounted on posts about six feet high, at intervals of about one hundred yards. The shape of the lamp is similar to those used in small towns or railway stations in the homeland. A small tin can, holding about two ounces of vegetable oil and a rush wick, is raised about five inches from the bottom of the lamp by means of a tripod made of tin attached to the bottom. Each police district is responsible for the lamps in their respective district;



the police collect the tins every morning, and return them trimmed and replenished at night. Five catties of oil are allowed for each lamp monthly; and the annual sum expended on oil is \$14,400:00. Two tinsmiths are employed by the chief office to repair breakages and make new lamps. Any person wilfully damaging the lamps or lamp-posts is liable to the severe penalty of decapitation.

During the time the lamps were being erected, a number of coolies were employed to remove the rubbish heaps which had accumulated at the street corners and open spaces; cesspools and malarious puddles were filled in and the streets swept and cleaned; walls were also built in front of urinals to screen them from the public view, and other necessary measures carried out to make the city clean and healthy. After the proper police force was appointed, a force of eighty scavengers were employed to keep the streets in order and remove the refuse deposited at the doors of dwelling houses and shops. The men have a distinct uniform, with Scavenger (清道夫) sewn on the back and front of the tunic. Two scavengers are attached to each sub-office; they are provided with a wheel-barrow, a wicker basket, and a broom. They commence their daily round at seven o'clock and go their respective beats collecting refuse and sweeping the streets.

(To be Continued.)

### Re Fresh Publications.

The following books are in course of translation:—

- |    |                                  |                     |
|----|----------------------------------|---------------------|
| 1. | The Quiet Hour.                  | G. H. C. MacGregor. |
| 2. | Praying in the Holy Ghost.       | Do.                 |
| 3. | A Holy life, and How to Live It. | Do.                 |
| 4. | The Transfigured God.            | J. A. Miller.       |

### Children's Scripture Union.

It may not be known to all the Missionaries in S'ichuan, that the branch of this union in China issues yearly the daily portions in Chinese. The Calendar for the present year may be had on application to the Secretary for Si-ch'uan (the Rev. Walter G. Taylor, China Inland Mission, Wanhhsien). Will friends who are wanting them for their stations, please say the number of copies, and who is the corresponding secretary for the branch. There is no charge for the calendars, though it may be better to sell them at a low price to the members, but the Secretary is glad to receive any donations to send on towards the working expenses of the union.

### A Ride to Rensheu.

We would visit the Rensheu district two hundred *li* to the south. That was decided some months ago. "When" was, owing to the pressure of work, several times settled, and as many times altered, until the first week of February fixed it. How? Chairs were too slow. Walking might prove wearisome. The road was too mountainous for bicycles. Some one suggested barrows, but that was facetious. Yes, horses would be quite the thing. There was just enough difficulty in securing these to show they were what was needed. No *hongs* seemed to have horses for hire, and the Yamen stables, tho' very affable, explained that the majority of their steeds were required for use in the procession to usher in the spring. The morning of the start however, rather late, a stray tinkling of bells told the animals' arrival. We had talked a little modestly, if not even timidly, of our forgotten knowledge of riding, not having been in the saddle for ten years. But the first casual glance at our steeds banished all fears. With one, the only danger seemed that, being so poor, he might split the saddle. The other was so small that the rider might readily stretch his feet to the ground, and walk sitting down. Some of the servants suggested that bare wooden saddles, cushioned with a wisp of straw, were second class concerns, and we did make slight objections to having our knees level with

our chins. But rope being plentiful, the stirrups were lengthened a few feet, and we started. Our friends gave us a unanimously smiling farewell, the *masu* whipped and threatened appropriately, we allowed our surplus hilarity to escape through our heels, and the caravan was in motion.

"What a pity we would be delayed by our load coolies!" "If it were not for these, we might make the two hundred *li* in one day!" "Seventy miles was not really a hard day's ride!" Sudden hopes frequently have sad endings. In a half hour, we had come down to a walk. After twenty *li*, we were using the ends of our ropes liberally, only to find that the little horse had a four sevenths resolution to balk and kick, and the big razor back a seven sevenths settled conviction to stumble off into the paddy fields. At the end of another half hour, we were tugging them in tow, while the *masu* added moral suasion physically behind. At forty *li*, our horses were plodding back to the capital. We, on the other hand, were sitting in fatally warped rickety road chairs, mentally worrying over the theory of probabilities, where a narrow slippery mud path, a wobbling opium-smoking carrier, a lopsided chair, and long stretches of paddy fields filled with water on either side, are the factors. Night found us weary but wiser, trudging along on foot into a village, painfully less than half way to our destination.

But this was only an incident of the start. The trip was instructive and profitable. The first fifty *li*, we found ourselves still in the great Chentu plain, the heavy clay soil cultivated both intensively and extensively as only Chinese know to do, yielding plenteous prospects of vegetables, wheat, oil, and roots. For the next hundred *li*, we found ourselves passing up and down, or winding in and out of the slopes and valleys of a beautiful hill country. On the summits, the bamboo of the plain had given place to the pine, and it seemed a real whisper of far off home voices to hear the wind sighing thro' the swaying tasseled trec-tops. In the valleys, the dark red soil was almost invariably terraced into paddy fields waiting for the rice planting; while on the slopes we found wheat, beans, rape, and root crops.

The last fifty *li* was quite mountainous. Men were actually making their farms by carrying up earth from the valleys and filling in fields. One could not pass along these rugged roadways, worn smooth by the march of many bygone generations

of sturdy mountaineers, without its wildness widing over him some of its magic influence; while the great divides, commanding on either side miles of rock-ribbed terraces and sloping valleys, seemed to give to all life the vantage ground of broader vision.

Such natural fertility is of course the support of a dense population. Riding along the plain, we could count within an area of about fifty acres, from twenty five to thirty farm compounds. Villages occur every ten, fifteen, or twenty *li*, many of them large villages with cross and side streets. And what crowds of people! The New Year preparation may have added to the numbers, but in those where market was in progress, the streets seemed one mass of swaying, shouting, bartering men. Everywhere they parted good-humoredly to let us pass. No insinuating words were spoken. Explanations were heeded respectfully. Books sold several times as rapidly as they could be supplied. Unknown men came in a number of places to offer their services, and say they were anxious to become enquirers, or that they had visited the Missions in the capital.

In Rensheu we found a half score of men recognized by the official as leading men of the district and of good character, who of their own accord have secured large property for Gospel purposes. With these a series of services were held, and we again made our way through the many villages homeward, impressed as not before with the resources, stability, and masses of this great nation,—of the whiteness of the harvest and the fewness of the labourers.

*Chentu, Feb. 8th, 1904.*

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### Letter from Shuting.

*December 30th.*

Starting out with my wife for a month's itinerating, we visit Sinlin where Mr. Li one of our Christians is living and doing business. The 4th day we reached *Kaihsien* where we found our German brother, H. Wupperfeld, doing a grand work chiefly in the country markets around. He kindly escorted us round 4 of them. At each of these there is a Mission Hall or Chapel, where Sunday Services are regularly held, and congregations



varying from 20 to 80 or more, attend. Some of these country Christians have a wonderfully good knowledge of Scriptures, and are developing splendid Christian characters? His methods and arrangements appeal to me as admirably adapted, and the affection of the people towards him is unbounded.

*Wanhsien January, 7th.*

Reaching Wanhhsien, we found Mr. and Mrs. Taylor busily engaged in the work which is opening out on all sides,—enquirers coming from long distances. A party of men were then up for instruction from Li Chuan hsien, a city over the border in the next Province of Hupeh, some 100 miles off.

*Kwei Fu, January 9th.*

I hurried on to see Messrs. M. Beauchamp and C. H. Parsons, and see the work so newly opened. This last 6 months, a suitable house has been got overlooking the river inside the South gate.

*Kwei Fu and District.*

The house was only taken last Summer. A considerable number came from the very first, and the whole district give us a very warm welcome partly owing to general dislike of the Romanists, and their oppression of the people. At *Wushan hsien*, the border town of the Province, we held large meetings in the Telegraph Office Buildings, Mr. Tang, the clerk, inviting. In the evening we got between 100 and 200. A most attentive audience. We called on the mandarin, and also found him very friendly.

I must now introduce you to a leading man in these parts *Cheo tsuan shan* 周全山 an elderly man with grey beard, good height and vigorous mind. We travelled with him for two days and he introduced us to several of his friends. He is the leader of a large Vegetarian Society and he is now anxious for the whole society to join the Church. At one place, *Kien shih hsien*, just over the border in Hupeh Province, where Mr. Beauchamp hoped to visit, there were said to be 1,000 enquirers. Leaving *Wushan* we cross the river and ascend the steep range, a climb of some 12 miles, you then get on to a plateau and undulating hills, while, beyond are still higher ranges with Leopards, wolves, and other wild animals. As we were walking, the boy said "Look, did you see that Leopard." On this Range one often sees great hollow holes going right into a bottomless abyss apparently, into which the surface water all rushes.

Winding in and out of the hills, the road takes you over some lovely country with grand mountain views. Turning a corner, you come to picturesque village called Tung Ku Pao. Mr. Wang the headman of the place, is a leader of the enquirers in that place. I gave them an hours' Bible study and then we went on to *Miao Yü tsao*, the place where there were troubles last year with the Romanists. We now have a hall and chapel there and a number coming round. Many are putting away their idols and professing faith in Christ. Mr. Beauchamp insists on them first getting a Bible for themselves, reading it, and memorizing portions. *Genesis, Gospels & Psalms* are his order. When they found out we had arrived, there was quite a competition as to entertaining us. We went to feed at three places in one day, and each in turn desired to take down their idolatry. One longs to see this movement spread, and seems quite probable that it will do so. Mr. Beauchamp told me that a deputation came up to him at *Kwei Fu* from *Shih Lan Fu*, 4 days' journey, over the border of the Province, with travelling chair, and double set of bearers to travel quickly, and the names of 400 people written on silk as desiring to enter the church. But alas! he was unable to go. Let us pray much for this place and district that they may soon have the Gospel. We are praying definitely for two young men for our District.

*Shuting,*

*Wanhsien,*

*W. China.*

ARTHUR T. POLHILL.

*February, 1. 1904.*

### Teh Yang Notes.

The Daily Preachings here are attended by crowds, as usual, who fill both the street-chapel and Guest-rooms. At times this Chinese New Year, the numbers attending really took in a good grasp of the Truth, and some came again and again asking intelligent questions. On the Lord's Day they come in large numbers also crowding us out, particularly the women's quarters.

Having the work at our doors like this, keeps us busy. Not since my old days in *Pachao*—East of *Puoning*—in 1888-9, have I

had such *regular* crowds who never shew signs of a heedless nature. To the most solemn warnings to "flee from the wrath to come", as well as to God's Message of Love and Pardon, they listen with like attention; oh! for the Holy Ghost to fall upon many!

Please join us in a *constant prayer* for all this Evangelistic work which is carried on regularly here.

W. HOPE-GILL.

*Teh Yang, via Chentu, February, 22, 1904.*

### Chentu Notes.

Sunday, March 6th, was a great day for the British and Foreign Bible Society, and for the Christian church of Chentu. By arrangement, our usual united monthly service was made a Bible Society Anniversary Service. The meeting was held in the Canadian Methodist church. The addresses were given by Messrs. Fergusson and Grainger, and at the close an assortment of scriptures in different languages, and in many bindings and type, was shown. Then, for the first time in Chentu, so far as I know, a subscription list was opened, and offerings invited from any or all members of the congregation, foreign or native. The list was opened with a ten dollar subscription from a foreigner, and to the surprise and gratification of many of us, the subscriptions came in as fast as the Chinese writer could get the names and amounts down. Finally, they came so fast, that the collection basins had to be passed. The meeting closed with a fervent rendering of the old Doxology. When all had been counted up, a total of one hundred and seventeen dollars was recorded for the B. & F.—Between a quarter and a third of the whole being given by natives.

The work of the Lord is prospering in Chentu, we cannot but praise Him. Give us peace for a few years, and Chentu will be a strong centre for Christ. We all offer our deep sympathy to Mr. and Mrs. Andrews of Sintu, because of the taking away of their fine boy Teddy. A brief illness of four or five days with that dread disease Diphtheria, and in spite of the best of care and medical attendance, he was taken home on March 6th.

On February 29th, a meeting of the Chentu community was held at the house of the Canadian W. M. S. to consider the question of organizing an Association. After due discussion, a "Chentu Association" was formed "for the purpose of hearing papers and addresses relating to China and the Chinese, or on other subjects approved by the committee". Meetings are to be held four times a year. Our much esteemed H. B. M. Consul-General, Mr. Hosie, was elected first President. It was enacted that "the membership of the Association should consist of those members of the foreign community of Chentu, whose names are subscribed hereto, and of such other foreigners as may be proposed and seconded by two members, and elected by a majority of the members present and voting at a regular meeting of the Association". It is hoped that this Association will be a stimulus to research along many lines into "things Chinese", and that many residents of other cities in Szchuan or other Provinces of West China, may join us.

The Provincial College is open at last, an event of a day or two ago. I understand that there are as yet very few students.

Another sign of progress is the *Szchuan Official Gazette* the first number of which has made its appearance. We are promised thirty two copies a year, or about three per month. It makes a compact book of about eighty pages, plain but neat, printed on average paper, but with movable lead type throughout. The subscription price is four dollars a year, fifteen cents for a single copy.

Mr. Davey, of the Diffusion Society, has secured very fine premises on the Great East Street, and has obtained possession. He hopes to be open for business very shortly. The location is of the best, the buildings large and good, the Diffusion Society has been fortunate. All success to Mr. Davey.

Mr. and Mrs. Fergusson arrived home on February 14th. A cargo of books has recently arrived, and Mr. Fergusson is kept busy.

Messrs. Edgar and Webster left us on February 18, for Sung Pan, after a few days' visit to Chentu. While here, Mr. Edgar very kindly gave a lecture to the Chentu community on his travels west of Tachienlu on the borders of Tibet.

Dr. Shelton arrived February 20th, and remained two days in the city.



Dr. Henry and Miss Brimstin started out on February 25th, for Rensheu and other stations south, expecting to be away the best part of a month.

Miss Nilsson has not yet returned from her itinerating tour.

March 4th and 5th, the Canadian reinforcements arrived safe and well, namely Rev. and Mrs. Hoffman, Dr. Cox, and Miss Fox. Also Mr. Mortimore who had gone to Ichang to meet them.

Mr. and Mrs. Vale and Mr. Franck left March 8th, for a month's itinerating in the C.I.M. outstations. Mr. Hartwell has also gone for a short trip to the north.

We get very little telegraphic news of the war that is authentic. There are many rumors on the street, of battles, naval and land, with defeats and victories many. We fear the victory is often given to the side, whether Japan or Russia, which the individual favours. We impatiently await authentic news.

*Chentu, March 9th, 1904.*

### Mien-juh Notes.

#### Dear Friends,

Nearly a year has passed since my last letter written in March, 1903. I told you then of the small beginnings of work, as we resumed it after the disturbances of 1900, asking the assistance of your prayers in various matters. I am glad to be able to tell you that God has answered prayer. During my short time in China, I have never before seen the people so ready to listen to the truth, and so many desiring to press into the Kingdom. One may humbly say that there are signs of the Holy Spirit's breathing upon the dry bones. We see the evidence in the number who are coming about us buying books and ready to place themselves under instruction, and attending the various services and classes. The famine following the bad harvest of 1902 was relieved by the abundant harvest of 1903. Perhaps we have struck that mean between distress and opulence, in the circumstances of the people, which is conducive to their giving an attentive ear to the Gospel message.

If statistics are any good, the work here has shown a gradual but definite progress the past year. At the end of 1902 the

Christians numbered 4; during 1903 four more were baptized,—Lo the blind school-teacher, Mrs. Li and Mrs. Yü, the late Buddhist vegetarians, and young Wang. The Lord has taken one of our number from our midst, a coolie named Wang, a bright and simple old man. A little more than a year ago there were no unbaptized adherents, now they number 34,—17 catechumens having been admitted during the year. These Catechumens are mostly men, between 20 and 40 years of age, and of the tradesman class. They have all put away idolatry and pledged themselves to seek the truth. Our little makeshift church is filled to overflowing every Sunday, and 50 men, and 10 to 20 women attend the weekly Bible classes, bringing their Bibles, Prayer Books, and Hymn Books with them.

Our depôt of the British and Foreign Bible Society has put forth more Scriptures during the past year than have been sold in this station during the whole 10 years previously,—£5 worth of Scriptures seems a small amount but it includes nearly 100 Bibles and Testaments, and 3000 portions which range in value from 2 to 50 for a penny. In this case the number of Scriptures sold gives some idea of the amount of preaching done, for books are not sold without a good deal of verbal explanation.

The Dispensary has been open during the whole 12 months of last year, and 7,000 visits paid, representing personal contact with 2,400 different individuals, and securing us always, as ever, an introduction and a welcome. We were sorry that a little time since we were compelled, through pressure of work, to restrict the dispensary to alternate days.

We asked your prayers that we might be given more convenient premises, and we are glad to say that an obstacle to the progress to the work has now been removed by the acquisition of new and commodious premises within the city-walls and near the centre of business and population, in "the alley of the Lord of the Province Temple," in other words "Temple Court." The repairs superintended by Mr. Beach are now in brisk progress and we hope the premises will be ready for occupation in a month or so. This house will, we hope, open up to us a fresh class of people, who will not come near the locality in which we live at present. Funds are not sufficient to paint and varnish the place, but tho' it would be nice to have the place properly repaired, we are glad enough to have got into the place at all.

In April, a robbery at the country house in the hills, showed it to be unsafe for residence, and another house has been obtained in the market town of Den-dao-gwan (or Dzen-dao-chang) 6 miles from here, and Misses Digby and Knight, with a native evangelist named Geo., have taken up the work there.

Four or five times last year we had bonfires in our courtyard after morning service, when candidates for the catechumenate spontaneously brought their idols and burnt them before the whole congregation. They were mostly tablets inscribed with the names of heathen deities, before which incense is burnt, and candles lighted and prostrations made twice a day. Amongst them was a tablet to Confucius; all the tablets had inscriptions to ancestors and to "Heaven and earth, the sovereign, their parents, their preceptors and their betters". One man worshipped 29 deities twice daily.

Now let me ask you to join your praise with ours, to remember us and the Chinese Christians in your prayers, and should the Lord lead you, to help us with your gifts.

*Church Missionary Society,  
Mien-juh,  
West China.*

Yours sincerely,  
WALTER SQUIBBS.

15 Jan. 1904.

### **The Hill School, Chungking.**

The Easter holidays have been fixed for March 31st to April 5th. The Summer holidays from July 1st to September 12th.

### **Chungking Notes.**

Towards the end of February, the peace of the West was disturbed by a rebellion which broke out on the Kweichow border 80 miles south of this city. The leader was a certain outlaw named Yuan who gathered around him about 2,000 followers, and boldly issued a manifesto calling upon the disciples of Buddha, Confucius and Tao to combine and exterminate the propagators of the Western Faiths. The insurgents were successful in their

first encounter with the Imperialists when 27 soldiers were killed and wounded, and the Roman Catholic establishment at Wenshui was burned down. Now we are glad to hear, from a proclamation of the Taotai, that the rising has been put down. Yuan has been decapitated, and with cruel severity all the members of his family have been killed.

Mr. & Mrs. A. Little left for Chentu on 10th March. It is doubtful if we shall see them on their return journey, as they would like to travel home by the Kienchang Valley, Yunnan, and Tongking.

We are hoping to have a visit from Rev. S. Pollard about 22nd March and hear from him of his travels in Lolo-don.

We also expect the pleasure of a visit from Mr. & Mrs. Owen Stevenson at the end of this month as they pass homewards for a well-earned furlough.

We are glad to hear of Dr. Parry and family having arrived at Ichang on March 6th, on their return to the West. We are also glad to hear of Miss Barclay and Mr. James being on their way back to Szchuan, the latter having arrived at Shanghai on 22nd, February.

The Rev. J. W. Wilson, of the L. M. S., who for many years was a Missionary in this city, arrived at Shanghai on the same day, but is not coming to the far west, having been appointed to the city of Hêngchow in Hunan.

The Rev. H. Olin Cady, who has been compelled to return home on account of ill health desires to remind friends that his address is 57, Washington Street, Chicago.

**M. E. M.**— After the Chinese New Year, special services were held in the chapel for a week. Much interest was shown and the meetings were well attended. They have been a source of much blessing to all.

Miss Helen Galloway and Miss Dorothy Jones have returned much benefited by their week's stay on the hills.

On March 4th, Rev. J. F. Peat took a trip through Kiang Peh district to oversee the work in the outstations. He returned on the 15th.

The Chungking Institute at Chen Kia Gnai was opened February 16th, after the New Year's holidays. There is an enrolment of 16 students for the Biblical Training School, and 30 pupils for



the Institute. Rev. Q. A. & Mrs. Myers are making many needed improvements about the building and premises, which not only add beauty to the place but make it much more healthful. Mr. Myers has erected a telegraph apparatus and sends messages to his house from the school for the benefit of teaching the students. He has also succeeded in making electric light and many other ingenious inventions, so we have dubbed him the "Chungking wizard". He and Mrs. Myers fit right into this school work as if they were born to it, so it cannot do otherwise than succeed.

**F. F. M. A.**—Our Deputation, Mr. Crosfield, Mr. Fox and Dr. Wilson after a visit of seven weeks were last able to tear themselves away from Chungking. Their stay with us has been a great help and pleasure, and the remembrance of it will be an inspiration for many days to come, and we believe the result will be great blessing to the church at home and to us on the Field. Already a practical result of their visit, so far as the Field is concerned, has been the opening of three new stations, viz:—Chentu, Suiling and T'ung Liang. They also decided to build a Boys' Boarding School and Master's residences on the hills on the other side of the big river. Our friends left us on February 27th, and after a quick journey arrived in Ichang on March 7th. They hoped to call at Nanking and see something of the work of the American Friends' in that city, and expected to leave Shanghai on March 16th, visiting Ceylon for a week on the way home.

Appointments to Stations are as follows:—Chentu, Mr. & Mrs. R. J. Davidson.

T'ung Ch'wan, Mr. & Mrs. Vardon, Dr. & Mrs. Davidson, Miss Cumber and Dr. Harris.

Suiling, Mr. & Mrs. Jackson.

Chungking, Mr. & Mrs. Wigham, Mr. & Mrs. A. W. Davidson, Mr. & Mrs. Maw, (who will shortly leave Hankow for Chungking); Miss Hunt, Miss Jones and Mr. Alfred Davidson.

Premises have already been rented at Chentu, Mr. Mason has begun negotiating for property at Suiling, and Mr. Wigham is hoping soon to be able to purchase a site for the New Boarding School.

Mrs. R. J. Davidson and Miss Child are expected in Shanghai on April 1st, and here about the middle of May.

The Extension to the Playground at the Hill School is now

being carried forward, all contributions to this worthy object will be thankfully received by Mr. Alfred Davidson, the subscription list being still in circulation. H. B. M. Consul H. L. Sly, Esqr., J. W. Nicolson Esqr., and Officers of H. B. M. Gunboats, as well as many Missionaries, have already kindly subscribed towards this Fund. Photo groups of the Children and Teachers can be had on application to Mr. Wigham at 25 Taël cents per copy.

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### Death.

**March 6th.** At Sintu, Edward William Andrews, aged 3 years and 3 months, from diphtheria.

### Reuter's Telegrams.

Russians report that the Japanese Fleet bombarded Vladivostock last Sunday. No damage reported.

*Shanghai, 9th March, 1904.*

There is a report that Port Arthur has been captured, and there is apparently strong reasons to believe it. The Russian Army has abandoned it.

*Shanghai, 14th March, 1904.*

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*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH OF EACH MONTH.*

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# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAI PER ANNUM.

PRINTED AT THE LUNGMENHAO PRESS, CHUNGKING

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# The West China Missionary News

Vol. VI.

MAY, 1904.

No. 5.

## "In The Other Boat."—Luke v. 7. (R. V.)

Having just returned from a very interesting visit to the other side of the Province—the other part of the Diocese—I thought that it might interest others to hear a little of what I was privileged to see. The purposes of my going were to assist at the ordination of the first Chinese Deacon, and to help in the examination of the students at the Diocesan Bible School.

On Friday, December 11th, the Rev. J. A. Hickman and I started off together, rejoicing much in the thought of companionship on the way. We spent our first night at a little village Hwang Lien Ya, 60 li from Chong Pa, where we had a nice time of preaching while our meal was being ready. [Last Saturday and Sunday I had a man from that village asking for further instruction concerning the Way]. Saturday and Sunday we spent at Tsi Tong Hsien—a country town on the Great North Road. Here, also, we had opportunities of telling out the "Good News".

I was interested to see the great stones piled on the top of the battlements of the City walls, ready to roll on to the heads of any enemy or invader who came near enough.

Early on Monday morning, before daybreak, we had the city gates specially opened for us, and resumed our journey.

Until we reached Paoning, our way lay over high hills, and over deep valleys. The Inns were very small and not over luxurious. The first night two coolies, sleeping in a loft over

our room, or rather, trying to sleep, complained bitterly of the attacks made on them by hosts of creeping things. The Landlord, hearing this, shouted "what colour is your 'pu-kai,' (*i. e.* coverlet) blue or red?" "Blue," came the reply. "Oh! that's all right." He cared more for his best (?) pu-kai than for his guest, and the time had not yet come for the red 'pu-kai' to be infested. The next night it was very difficult to get into an Inn, as it had been market-day, and guests were numerous, and accomodation small. Three coolies had to share one pu-kai. The next morning I heard one man say "we three slept well together." Soon after, I heard one of his bed-fellows speak of the bad night he had had, and how cold it had been, so concluded the first speaker had slept in the middle.

We reached Paoning on the Wednesday, and had a warm welcome from Bishop and Mrs. Cassels. The next day we began a series of meetings for prayer and special preparation of mind for the solemn service that was to take place on Sunday. The various aspects of the ministry were dealt with. The minister was a Shepherd, and his thought and care must be for the flock committed to him by the Chief Shepherd. The minister was the slave of the Lord Jesus, therefore he must be found faithful. The life, the teaching, the secret walk with God, were all dealt with. It was a solemn, helpful, humbling time.

Then there were some parts of examination to do. I examined the Chinese candidate, Rev. Ku Ho Lin, in one of his papers—St. Mark's Gospel—and he did an exceedingly good paper.

Then came the great day—Sunday, December 28th—when, during the morning service, the Ordination took place. The Church was packed with a reverent, prayerful congregation. There were three candidates for Orders.—The Rev. J. A. Hickman was to be ordained to the Priesthood, Mr. W. Jennings and Ku Sien Seng were to be admitted to the Diaconate. Immediately after the opening hymn came the Sermon which it was my responsible privilege to preach. The text was I. Peter iv. 10, 11. After another hymn the candidates were presented, the Deacons first, then the Priest. Then came the Litany. Then a hymn. Then came the Ante Communion Service. Then the examination of Deacons, followed by the laying on of hands and Ordination of Deacons. Then, after another hymn, came the exhortation to the Priest, the examination of the



Priest, then the solemn singing of *Veni Creator*, then the laying on of hands, the Ordination to the Priesthood. Then came the Holy Communion, the Bishop with the Officiating Clergy first partaking, then the newly ordained Clergy, then the Church Members, a large number communicating. To me, one of the happiest experiences of that solemn, happy morning was administering Holy Communion to several, bright, intelligent, boy Christians,—scholars in Mr. Aldis' School for Western Learning,—boys from 14 years, and upwards, so full of hope and promise for the Evangelization of China. The Rev. Ku Ho Lin, who, that day had been ordained, was just such a boy as one of these when I first met him early in 1893. The whole of the Service, from beginning to end, was in Chinese.

At the afternoon service, Mr. Ku gave a short address, speaking of his call to the Office, and administration to which he had that day been admitted—of his own conscious weakness and need—and insisting on the prayers and help of his fellow-believers, who would feel in no small measure his growth in the Spiritual life, or his decline.

On Monday, after we had had a little meeting together, Mr. Hickman and Mr. Jennings went back to their respective Stations. Rev. A. E. Evans, who had also been assisting at the Ordination, went back to Shuen K'ing Fu.

I remained in Paoning till Christmas, practising an Anthem which we were all going to sing for our own special benefit and delight, and helping in various little ways.

On Christmas morning, while it was yet dark, the strains of Carol-singing broke the stillness, sounding very sweet and home-like. Then came a great stir, and sounds of delight from the nursery, as the children awoke and found their stockings full of evidences of Santa Claus having visited them—for that ubiquitous old gentleman finds his way even to remote corners of China!

After breakfast, there was a bright Christmas Service in Chinese, and then a feast of twenty-seven tables, each table having eight guests. This feast was provided by the Christians and Enquirers, and only such as were either Christians or Enquirers were allowed to partake, and then only, if they had subscribed to the feast fund. Not being well, I missed that treat!

In the evening the missionaries all gathered together, and sang Carols and the Anthem we had been practising—"There were Shepherds abiding in the Fields." Then the Bishop's children sang their Carols, which sounded very delightful. The fresh young voices telling the story, how

"There came a little Child to earth

Long ago

And the Angels of God proclaimed His birth

High and low.....

In mortal weakness, and want, and pain.

Came forth to die;

That the children of earth might for ever reign

With Him on High."

We all felt grateful to the children, for this was such a taste of England and home.

The day after Christmas Day, I went to Sin-tien-tsi 130 li from Poaning, where the Bible Institute has for some time been located. The ride up and down numerous steep steps was like a long drawn out circus performance, but both horse and rider reached the end of the journey safe and sound. As I got near the place it was very refreshing to meet Mr. Lawrence and the students, who had come a little way to welcome me. The next day was Sunday, and it was good to see a nice number of simple peasants from the hills and valleys round, gather round the Lord's Table and partake in Holy Communion. This is the station where Miss F. M. Williams, Miss H. Davis and Miss Gough are so happy in their work among the country folk.

On Monday the examination began, and I found that both in written and *viva voce* exams the students did fairly well.

This Bible School is for the training of young men to act as Evangelists and Preachers. They come from various parts of the Diocese, and some look forward to going back to their own homes as Evangelists; others will go to other stations where help is needed. Some of them are students to begin with, others are from the shop-keeper and farmer class. The course is generally two years, and the subjects embrace Scripture, Doctrine, Homiletics, Geography and General Knowledge. The Principal is Mr. A. Lawrence of the C. M. S. The work is of the utmost importance, and of great value. As the needs of the work grow, these trained men will be of the greatest help to the

Missionaries. Besides the studying, the men take turns in preaching at the Morning Services. At present there are eight Students, others are wanting to enter, but funds at present do not permit any others being admitted. This year the School is to be established in Paoning City. This good work I would commend to your prayers and practical sympathy.

While I was at Sin-tien-tsi, the Bishop came up to Confirm some candidates, and bid farewell to the people before leaving for furlough. The last day of the old year was observed as a special day of prayer. We had two helpful gatherings of missionaries for prayers and Bible Reading conducted by the Bishop. Early next morning, the Bishop set out on his return journey to Paoning, I accompanying him back.

Long before daylight the Students and some of the Christians were astir to bid the Bishop good-bye. While it was still dark we set out, and the natives went in front letting off crackers. It was very weird. The tiny star-like sparks flying from the crackers, the noise awakening the echoes of the quiet valleys, and the dim, indistinct figures making their way along the winding road over the hill-tops. The red in the east climbed higher: the stars grew dimmer: the last Good-bye was said: and off we went to Paoning.

When we got to Paoning, we found the place very much astir, for it was the Annual gathering of Country Christians—when the Christians from the various Country Stations come in for a few days of special meetings and teaching. There were over 100 men, representing a number of stations, but only a few women as husbands and wives could not both leave home together. They were all staying in the front courtyard, all the rooms of which were taken up. They all seemed very happy, and entered into all the events of those busy days with great keenness. They had come for meetings and they had them! all day, and, judging from the sounds which came from the rooms at night, a good part of the night too. One might say they only stopped meetings when it was necessary to eat or sleep. When they were gathered together and began to sing a hymn, a great roar of sound, in which one could catch fragments of various tunes, went up, and made one glad. "Crown Him Lord of All" and "I'm a pilgrim bound for Glory" and such like rousing hymns were sung with great fervour and some music.

One of the features of the gathering was the clear boldness with which the Rev. Ku Ho Lin rebuked coldness, half-heartedness, and sin; against wine-drinking, foot-binding intermarrying with heathen, having shares in heathen clubs, and other snares which lie about the path of a Chinese Christian. One realized the value of a native minister, not only as a help to the Chinese, but also as a help to the foreign Missionary in teaching him how to deal with the problems which the Chinese convert has to face. Mr. Ku's address was very helpful, being so well thought out, and so earnest in delivery.

On the Sunday Morning, January 3rd, there had to be separate services, one for the men and one for the women, as the chapel could not hold them all. So I took the Women's Service at the Bishop's house, and had a nice congregation of over 100 women. After this I hurried over to the Church in time to witness the Baptism of some of the people from the Country Stations. There were eighteen men and boys baptized. On Monday, over 40 were to be confirmed. The "partners in the other boat" were certainly getting fish into their nets.

On Sunday evening, there was a general meeting at which many helpful things were discussed. And so my visit to "the other boat" drew to a close. Early on Monday morning, I bade the Bishop good-bye, said good-bye to the Bishop's children, who had been my good friends during the stay at Paoning, and had got up early to say good-bye.

I got on my horse, turned homewards, rode for four days over hills and valleys, through sunshine, snow and mist, and at last got home thanking God for all he had permitted me to see during my visit to our "partners in the other boat."

There is much to thank God for, much to encourage one and cause one to go on sowing in hope. But there is also *much* need for prayer and work, and faith in the prevailing power of God's Word faithfully preached.

Yours sincerely,  
D. A. CALLUM.



## Szchuan Police Force. (*Continued*)

By J. VALE, CHENGU.

(四川警察局)

### Part II. The Force: Its Trial Period.

Having described the preparatory stage in detail under the last head, I will now pass on to the second part of my paper—the trial period. During the preparatory stage, whilst the city was being divided into sections, the streets lighted and cleaned, and the houses numbered, the officers and men were drilling and studying with a view to passing their final exams. The period fixed for drilling and study having expired, the examinations took place and those who were successful were considered fit for a trial as a permanent and properly organized police force. The day appointed was the first of the fourth moon (April 27th). Three months was fixed for the trial period after which, if satisfactory, the police force was to become a permanent institution. Accordingly, on the appointed day, the tentative force of Patrol Braves disappeared and the brand new policeman, with his dark blue uniform, club, (which was afterwards changed to a cane) bull's eye and whistle, duly appeared in his place. A proclamation was issued by the Governor-General, in his capacity as Chief of Police, announcing the abrogation of the old tithing system (保甲局) and the establishment of the new police regime. The preparatory stage had prepared the people somewhat for the appearance of the force under its new name; the regulations, too, were familiar, at least to the educated part of the population, so that the police during their trial period were able to carry out their instructions with satisfaction to their superiors and the people.

### Part III. The Force: A Permanent Institution.

The trial period having expired, and general satisfaction being expressed on all hands, the force then entered upon its position as a permanent institution.

The force, as organized under its new conditions, consists of 189 officers and 2,131 men. These are divided into three grades, viz:—

1st, Officers. 2nd, Mixed ranks. 3rd, Men:

*The various ranks of the officers are as follows:—*

Chief Commissioner of Police,

Chief of Police (總辦),

Deputy (會辦),

Proctor (提調),

Assistant Proctors (兼辦提調), these are the district magistrates of Chentu and Hua-Yang respectively.

Judge of supreme court (判發審),

Chief Secretary (正文案),

Assistant Secretary (副文案),

Pay-master (支發),

Assistant do. (支發司事),

Commissariat officers (幹辦),

Captain (正委),

Lieutenant (副委),

Inspector (稽查官).

*The Mixed ranks are as follows:—*

Medical men (總局官醫),

Keeper of Records (擋冊司事),

Advisers (local gentry) (局紳),

First class writers (正書手),

Second class do. (副書手),

Registrar of names (號房),

Servants (茶房),

Clerks (書手),

Doorkeepers (執門),

Water-carriers (水夫),

Cooks (水火夫),

Tin-smiths (修燈匠),

Scavengers (清道夫).

*The men are divided as follows:—*

Sergeants (巡目),

Corporals (副巡目),

Policemen (巡兵),

Private Servants (orderlies) (親兵).

Body-guards (護兵).

The duties and responsibilities of each officer and man, from the chief to his lowest subordinate, is given in the Regulations.

The Salaries and pay of each officer and man is as follows:—

Chief of Police. ....	\$ 280.00	Per month.
Deputy of do. ....	140.00	" "
Proctor ....	110.00	" "
Assistant Proctors. ....	110.00	" "
Judge. ....	40.00	" "
Chief Secretary. ....	50.00	" "
Assistant do. ....	30.00	" "
Paymaster. ....	42.00	" "
Assistant do. ....	10.00	" "
Commissariat officer. ....	42.00	" "
Judge. ....	40.00	" "
Assistant do. ....	32.00	" "
Inspector ....	32.00	" "
Captain. ....	60.00	" "
Lieutenant. ....	40.00	" "
Medical men. ....	20.00	" "
Keeper of Records. ....	10.00	" "
Sergeant. ....	10.00	" "
Corporal. ....	7.50	" "
Tinsmith. ....	8.00	" "
First class writer. ....	6.00	" "
Second class do. ....	5.00	" "
Policemen. ....	5.00	" "
Scavengers. ....	4.00	" "
Registrar of names. ....	5.00	" "
Waiters. ....	4.00	" "
Cooks. ....	3.20	" "
Water carriers. ....	4.00	" "
Door-keeper. ....	3.50	" "
Advisers. ....	3.00	" "
Bodyguard. ....	3.50	" "

All salaries are paid at the end of each month, and a register is kept by the paymaster of each officer's salary, and on the receipt of the amount they are required to sign the register. The

men are all paid on one day. The officer in charge of each central district prepares a list of all the men under his control and the amount is given to the officer, who marshals all the men before him and pays them their allowance. No advances are allowed and the paymaster is fined one thirtieth of his salary if he breaks this rule. Half of each man's pay is kept back each month; at the end of three months, if they wish, they may draw the amount to their credit; if not, the money is put to their credit at one per cent interest per month. Any man leaving the service, no matter for what cause, receives the full amount to his credit.

The number of garments allowed each officer and man, with the price of each article is as follows:—

91 spring and autumn ( official ) garments @ \$ 5.20	\$472.20
182 summer do.	2.00 364.00
91 winter hats ( official )	5.40 491.40
1,800 wadded garments for men	3.20 5,760.00
3,600 single do.	2.20 7,920.00
3,600 summer do.	1.70 6,120.00
1,800 rainproof garments	1.60 2,880.00
1,800 pairs rain boots	1.10 1,980.00
5,400 pairs cloth do.	80 4,320.00
3,600 caps	29 1,044.00
1,800 straw hats	1.50 270.00
224 tunics ( for guards )	2.10 470.00
80 scavengers uniforms	50 40.00

The Government provides each officer, from the chief down to the Lieutenant, with a silk tunic piped with satin, for each of the seasons. In addition to this, each officer must provide himself with one other tunic for each season. Hats, boots, rainproof clothing, watch and a memo. book are provided by the government. All uniforms, hats, etc., are provided for the men at the expense of the government.

Rank badges are carefully regulated and the rank of each officer is easily seen by the number of gold braid on the sleeve of his tunic.

The Chief has four rows, the Deputy four, the Proctor three, the Inspector three, the Captain two, the Lieutenant one.

The rank of the non-commissioned officers and men are distinguished by the number of rows of red tape on the sleeve:—



A Sergeant has three rows, a Corporal has two, a Private, *i. e.*, a policeman, has one row.

All uniforms, clothing, etc., are under the care of the commissariat officer, who prepares each season's supply and issues them according to the regulations.

The distinguishing mark of an officer is the silk or satin tunic and the gold braid on the sleeve, but the Sergeant has the characters Patrol Chief (巡目) on the back of his tunic as well as Police Force (警察) on the front. The men have Police Force (警察) on the front of the tunic and Chief Police Office on the bands of their hats. The force is provided with 700 bull's eye lanterns. 3,500 carties of vegetable oil is allowed for these annually at a cost of \$5,040.00. For the guidance of the force a book of regulations has been issued by the chief office. Rules for all possible cases are carefully arranged and explained. The following are a specimen:—

Rules for regulating traffic, controlling markets, helping the sick, control of fierce beggars and mendicant priests, for restoration of lost property, assisting stray persons (including foreigners), use of the cane, control of secret societies, arrest of offenders. Strange to say, amongst all the fifty odd rules relating to almost every phase of life, we look in vain for any rules regarding the registration of births and deaths,—a subject one would think which needed some regulating in this land where life is of so little value and so many abuses occur!

The rules relating to the law courts are very carefully laid down, and as this is a new feature in Chinese life I will give these rules in detail. The courts are divided into four classes as follows:—

1st. The petty police courts, *i. e.*, the forty sub-offices in the various parts of the City.

2nd. The district police courts (there are six of these at present).

3rd. The supreme court (the chief office).

4th. The final court of appeal (the Governor-General).

An office is established at the entrance of each sub, central, and chief office for the reception of indictments, which are divided into two classes, viz: verbal and written. In the case of a written charge the litigant must engage a properly authorized writer of indictments to prepare his document which must be filed at the nearest police office for 'hearing'. If the charge

is a false one, the officer in charge rejects the case; if true, he must endorse it and fix a time for the hearing of the case. But no case must be delayed over two days. In the case of verbal charges; these must be reported at the sub-offices to the lieutenant in charge. If this officer should be out on duty, he must be recalled to his office and hear the case. No case may be delayed longer than six hours under a penalty of a "bad conduct" mark. The officer in charge of a petty court may hear a case but has no power to give judgment; all cases must be referred to the District courts. The cases sent to the district courts are divided into two grades—those "retained for judgment" (留局) and those "sent up to the supreme court." (送審) The cases retained for judgment are those under a sentence of five days' hard labour, a fine of two dollars, or flogging. All cases requiring a heavier sentence than five days, a fine of two dollars, wearing the cangue or flogging, or for which the regulations have made no provision, which should be sent to the district magistrate, or the Reformatory School must be sent to the supreme court. In regard to the matter of punishment the rules have the following attached:—In all nations, east and west, the powers of the police courts are limited to passing sentences of hard labour or inflicting a fine; but the "moral perception" (民德) of the Szechuanese being deficient (未足) the police would not be able to carry out the regulations if they were only allowed to pass light sentences. Accordingly they are not only allowed to pass sentence of hard labour and inflict fines, according to the old Tithing System, but also to inflict the punishment of the bamboo and the cangue.

In connection with the police system is a Reformatory; those sentenced to long terms of hard labour are handed over to the reformatory authorities. According to the rules of that institution the number of prisoners at any one time must not exceed sixty; those, too, must be under forty years of age, able-bodied, non-opium smokers, and free from disease. The reformatory has two departments, viz., the House of Correction (勸工局) and Jail (懲役所).

*To be continued.*

### Re Sunday School Lessons.

DEAR EDITOR,—Suggestions have reached the Executive Committee of the West China Religious Tract Society that it might be well to omit the text of the lessons in the S. S. Lesson quarterly.

It is desirable that an expression of opinion be made to the committee, it is therefore requested that those using the quarterly send a postal to Mr Claxton, the Secretary, expressing their views on the following questions:—

1. As now published, are the S. S. Lessons satisfactory as regards price?
2. In order to reduce the cost somewhat, do you consider it desirable that the text be omitted?
3. Notwithstanding a probable advance in the price, do you consider it desirable that maps, etc., be added to the Lessons?
4. Do you suggest that the edition with helps be continued as we now have it, and instead of the edition without helps, an edition consisting of a mere outline be published at a considerable reduction in cost?

By request of the Executive Committee,

J. F. PEAT.

### Letter from Kiating.

Yesterday and to-day we have had quite a new experience—Tibetan guests. The Tibetan "King" and retinue, including his wife and another lady with Tibetan women-servants, came down from Tachienlu with Mr. Sorrenson.

The first day, the King and others of the male portion came over and called on us. Our friends for Tibet—Dr. and Mrs. Shelton and Mrs. Rijnhart—were here, having arrived two or three days before, so it was quite pleasant for them to meet Tibetans before reaching their field of labour.

The King brought his little boy. Both were dressed in Chinese clothes, as well as others of his party. The little boy was made happy by a present of a bounce-ball and a picture. The King got a Scripture picture book.

He was a very nice, unassuming man with no airs whatever; nobody would guess he was other than a Chinese teacher, yet his rank is not inferior, his yamen being larger than that of the Tao-t'ai at Yachow.

Next day, the ladies came—two of them—the "king's" wife being one. They were dressed in full Tibetan dress which was really very pretty. Their hair braided with a large twist of red silk, and coiled round their heads, the hair was smoothed and oiled. Such bonny faces, fresh and round. We all thought them really beautiful. They had large silver ear-ornaments, a beautiful necklace of silver, and blue silk Tibetan gowns. Around the waists, yellow silk scarfs bound their skirts over their gowns.

A photograph in colours would have made a beautiful picture, but they are so afraid of a camera, so we shewed them lots of photographs thinking it would help them to get used to the idea. They were so simple in their manners, no proud airs at all. Quite shy, too, we could hardly get them to sit down, but before they left they felt more at home.

They called on Miss Foster and Miss Ewan too. We gave them other two Scripture picture books, with descriptions in Chinese, hoping they would not be so afraid of our books in future. They are getting over their superstitious fears somewhat, but, of course, the generality of the people are not.

The Tibetan servants were also treated to cards, and all seemed pleased. Before coming, they sent me a present consisting of bundles of incense, about 2 feet long, for burning for scent, not for idolatry. More bundles of incense in powder form. A bundle of dried deer's feet which are considered a delicacy, so I should think "Deer's feet jelly" would, but they smelt very ostentatiously. Our gate-keeper told us they were very costly here.

The men in the party, I believe, know something of the Gospel and are willing to read it.

I have asked Mr. Sorrenson about their knowing the Gospel. He says they have not been to the meetings, but have Tibetan Gospels, so they know something about it. How much it would mean if this family became Christians! The Tibetan workers are hoping for this, and working and praying, too, and I write this item so that all who are anxious for the blessing of Salvation to come to the Tibetans might help together by prayer.

MINA RIRIE.

*Kiating-fu, February 12th, 1904.*



### Chentu Notes.

We are proud to record the fact that Chentu subscriptions for the British & Foreign Bible Society have now mounted to over two hundred dollars! We hope some other station in the province can beat it; we await reports.

Mr. and Mrs. Vale reached Chiung Cheu only to nurse their little Francis through an attack of measles. They brought Vera home for a similar attack. All well now.

Mrs. Hoffman contracted Smallpox soon after arrival in Chentu. The attack was mild, and she will soon be out of quarantine. We shall soon have a contingent of fortified smallpox nurses.

Rice is again at a very moderate price, between six and seven taels per *dan* of 300 catties. The rains have been all that could be desired, and people are happy and contented accordingly. We foreigners have learned to be just as thankful, as are the natives, for cheap food, and freedom from evil rumours. For us it means a peaceful year, and a year of decided progress in Christian work. Other signs of peace are the building operations being begun and carried on in this city at the present time. Streets are being repaired in a most substantial manner. Houses and shops are being built in all directions. Government buildings are being repaired, altered, or erected anew. Brick, tile, and timber are accordingly rising rapidly in price.

Sunday, March 27th, our C.M.M. friends baptized and received into full membership nine candidates, (four men and five women).

The annual meeting of the Council of the Canadian Mission was held March 28th to April 1st. Mr. Endicott and Dr. and Mrs. Service were up from Kiating. We understand that much new work was planned, subject to confirmation by the home authorities. Mr. and Mrs. Endicott will move from Kiating to Chentu in May, and work upon the new press buildings will be begun immediately on his arrival. Dr. Ewan and family start for Canada in April on furlough. Mr. Mortimore goes to Kiating to take charge of Church and press there, until the latter is removed to Chentu. He returns then to take the Church here.

Mr. Beech continues to work at full pressure, although far from well. Dr. Canright has begun work on the foundations of his fine new hospital.

We are glad if we were mistaken in our estimate of the Viceroy. He has given us abundant cause during the last two weeks for both kindly feelings and admiration. The Chentu community was very agreeably surprised one morning by the rumour that Viceroy Sih Liang had made a contribution of the handsome sum of one thousand taels to each of the three Protestant Christian Hospitals in this city. The rumour proved correct, and while we were congratulating ourselves on this signal mark of the Viceroy's interest in, and friendly attitude towards at least one branch of Christian work, we were further gratified by an invitation to dine with him. Two missionaries were invited from each of the three Societies represented in this city. These, along with Consul-General Hosie and Assistant Consul Brett, a total of eight guests,—were entertained by Viceroy Sih Liang, Tartar General Su, and Commander-in-Chief Ma. The dinner which was served entirely in foreign style, was given in the Viceroy's Yamen at noon of Friday the 8th. inst. We were received with every mark of respect. Our three hosts were entirely dignified, yet free and unassuming in conversation. We learned that the board has been cut for the long-expected proclamation by the Viceroy against Footbinding and the proclamation may therefore be looked for soon. The Viceroy takes a real interest in the teaching of English, as evidenced by the fact that his son, a young man grown, has been studying English for about three years. In Chentu he has been receiving instruction from a Chinese teacher. The hour and a half at table passed quickly and pleasantly. At the close of the meal, we were escorted directly to our chairs, in the usual Chinese style.

One's deepest emotion at such a time, is that of gratitude to God. Because where such an incident is possible, surely the way is open for the highest possible activity in every branch of our work, that is to say, in all that leads directly or indirectly to the enlightenment, the uplifting, and the regeneration of this people.

*Chentu, April 11th, 1904.*

## K'wei Fu Notes.

The writer arrived here to help Mr. Beauchamp December 18th. The Lord has opened doors for preaching the Gospel in many directions. The first Bible School has recently been held here from February 20 to March 1, and we have much to thank God for. Some 80 people attended fully, two-thirds of whom were from outside places, some as far distant as 2 and 300 odd *li*.

The comers paid their own expenses, and showed on the whole a great readiness to learn more of the truth. We had an early morning prayer meeting, when portions of Matthew V—VII were repeated, some displaying great keenness at this. Quite early in the morning the hum of voices learning made the place seem like a school. Later, classes were held, morning and afternoon, for the two divisions, viz,—Enquirers, and those who had not been received as such.

About noon, Mr. Beauchamp gave a talk on Geography which seemed to be much appreciated. Other subjects then taken were,—the Bible Society (when specimen Bibles in Chinese, English, Greek, etc., were shown); Footbinding (followed by sale of Anti-footbinding literature); Opium; and the C.I.M.; etc.

A singing class was held before the evening meeting which was evangelistic. Towards dusk a number went forth with books and tracts to try to make the evening meeting known.

The second Sunday evening was given to testimony, and we were greatly encouraged.

One refined looking man Wang Kwei Ch'eng, who had been in Opium trade and lost 800 Taels in Hunan, bought books in Wushan. Seeing Mr. Beauchamp passing his village, he kept him two days to hear more of the truth. At the end of last year he invited Mr. Beauchamp to be present at the dedication of a new house. The Sedan-chair missed him, and the man marvelled at Mr. Beauchamp coming to him over the mountain through 1 foot of snow! He exhorted all present to go forward.

He knew by Heb. XI. that God was true, the Rewarder of those who sought Him. His new house (he said on another evening) he gave to God's service, and exhorted all to give to God what they have saved by giving up idols.

Ch'iu Yuen K'iu, a bright boy who had brought his father, two uncles and cousin to the gathering, had been 3 years a vegetarian on account of parents' illness, and, when only 16, went for the same reason on a thousand *li* pilgrimage to a "holy" mountain.

in Hupeh. Last year he went to Miao Yü Tsao ( 120 li from here, and where such a number have become interested in the truth, in spite of great Romanist opposition ) and brought a " great treasure " — a Gospel. Later, came to K'wei Fu but was still afraid to eat meat, until after prayer with Tsiao Ch'en Shui, a Christian Helper. When Mr. Beauchamp was ill at Yang Kia Pa, this boy and Hsü Ming Rui prayed by the bedside and their faith was strengthened by his recovery. I would like to sum up my testimony in the words of the blind man cured John ix., " Whereas I was blind, now I see ".

Dr. Rau said " I read of Shang-ti in Confucian books but got no good from reading these books. Two months ago I heard at Miao Yü Tsao of Jesus, a healer of all sickness. There was a small boy with his shoulder out of joint. I prayed and got it in at once. " ( The shoulder had been out some little time ).

Another, Wang Chen Sing, saw a book describing England's greatness, — Colonies in N., S., E. & W. This he knew to be the result of the Gospel. Later on, he got an Old Testament and here saw that all who obeyed the Lord prospered. He put away his idols, and his aged father was as pleased with the truth as he himself. His small son was afraid, and wept bitterly when the ancestral tablet was put away. He had to leave when the Conference was only half through because his child was ill. He remembered the story of the nobleman's son in John iv., and after he had had prayer with us he felt quite free from anxiety. He went home and found his son well! He returned again to the Conference. Distance there and back 250 li.

An old man said " I am old and have been a bad lot in younger days. Heard of the Gospel Hall at Miao Yü Tsao and went ( 200 li ) several times. Bought books and studied them. Heard at this Conference of Enoch. God took him bodily up to Heaven. I can hardly expect that, but expect that God will at least save my soul. "

We have had cloud as well as sunshine. Satan is, of course, busy now this movement is going on.

More invitations come than we are able to accept. Three lots of people wished to take Mr. Beauchamp to their respective centres. The Ta Ning Hsien friends gained a day, and he has departed thither *en route* for a brief visit to Ichang.

It was inspiring to hear the number of ( as a rule brief ) prayers



during the School; from those who had so recently emerged from heathen darkness. Discussing "matters" was prohibited during the Session; in fact, those who have "shi-fei" were warned not to come.

We shall be very thankful for prayer. The names of some 16 have been selected as Enquirers. We need much grace and wisdom. Of course there are those who come with wrong motives. "But the Lord knoweth them that are His."

C. H. PARSONS.

K'wei Fu.

March 8, 1904.

### Wanhsien Notes.

#### March 1st. 1904.

February has been a record month for this city. Never before have so many foreigners been gathered, and all of the C. I. M., when, altogether, we were fourteen adults and seven children. The purport of the gathering was to meet the Bishop on his way down river for further consultations, final arrangements, etc., during his absence from the Diocese on furlough. On the 10th, Mr. C. F. E. Davis of Kū-hsien was ordained Deacon, and the following day the Bishop held a confirmation, when twenty-two candidates were presented, viz;—nine from the K'ai-hsien district, and thirteen from our own Church.

Since Miss Churcher left us to take up work in Ying-shan we have had no fellow-helper, until Miss L. M. Wilson, who has been working in Paoning, arrived on February the 12th, the afternoon of the day the Bishop left us. We are very thankful to have her with us to help on in the women's work in this Centre.

February 16th was Chinese New Year's day. We had a good time with our people at a service at eleven o'clock in the morning.

We closed the month with the opening of our No. 2 outstation on Sunday, February 28th, at Peh-iang-ping, a fairly large market 90 *li* on the South side of the big river, away behind the Pagoda on the hill. For months we have been seeking Divine guidance with regard to this. A very suitable house, at a low rental, came in our way, which we have renovated and turned into a decent

place of worship, to seat some 80 probably. Hundreds came on the opening Sunday, but the work will soon settle down to regular attendances no doubt, as at our No. 1 outstation (Yang-ho-k'i). Some 20 men have been coming in to the city from Peh-ang-ping for months past for teaching, and we formally enrolled their names at the close of the meetings, so that we start off with two full members, and twenty-four hearers; the greater half of the latter should be ready to be received as candidates for Baptism in a few months' time, when we look forward to further baptisms in the city, and also our first in Yang-ho-k'i.

As the work spreads we shall value the more the prayers and sympathy of all God's people. Other markets in the South of this 'hsien' are also wanting centres for gathering, and we seek guidance in going on to them.

#### April 6th, 1904.

The month of March has seen us well over Chinese New Year, and things settling down again.

We have had a comparatively quiet month, which enabled me to pay a visit to K'wei fu for the inner part of a week, and to see a little of what was going on there.

Having had two or three successful cases in our Opium Refuge we have got up a reputation resulting in a larger number of in-patients. We have had a good deal to encourage us lately.

The work in our new country outstation is settling down; the novelty is wearing off, and we are thinking of going further afield.

We made a special attack on the Sunday question on March 13th, resulting in (we hope) a more definite stand. We have prepared a number of notice boards for sale at 200 cash each, to hang outside Christians' shops; and these were quickly sold out.

March 6th we of course observed as Bible Centenary Sunday. This was our second, having had one in September last year, before we had been advised that a general day had been decided upon. This second observance was the more encouraging to us as three families destroyed their idols in the afternoon.

Some of our friends passing up and down have favoured us with a visit during the month. We are always glad to see any who can come.

WALTER C. TAYLOR.

## Chungking Notes.

On Thursday, 7th April, the Chungking Missionary Community was favoured by having an interesting Lecture by Rev. S. Pollard, on a ten days' tour he had last November in the Lo Lo country.

He left his station at Chaot'ong, in northern Yunnan, and travelled a few stages west to the Yangtse River where, after some opposition from the Chinese Military officials, he got ferried across to the Western bank and so entered the Independent Territory where he was received and entertained most royally by a friendly people. This was no doubt partly owing to his being invited thither by a friendly Lo Lo chief.

The name Lo Lo is a derogatory term applied to them by the Chinese, the name by which they are known among themselves is Mo-shu or I-ren.

The Government under which they live is much like the old Feudal System of England.

The people are hardy, and the comforts few, such luxuries as tables, chairs, beds, knives, forks and chopsticks being unknown.

But, withal, the people are more straightforward than the Chinese and their word is to be depended on. They are fond of fighting among themselves like the old Scottish clans, and raids for plunder are not uncommon.

The people live on the produce of the land such as rice and oatmeal, they also have beef, mutton, pork and fish in abundance.

They entertain a hearty hatred of their neighbours, the Chinese, which sentiment is reciprocated with equal strength.

The women are much more held in honour than their sisters in China, and, of course, they do not bind their feet but seem strong, healthy and active both in mind and body; and Mr. Pollard related that it was no by fault of the LoLs that he was not married to one of these fair damsels on this trip!

The LoLo language which is quite distinct from the Chinese has been reduced to writing, but the written character is only used and understood by the wizards who are a considerable class.

No idols were to be seen and whole tribes expressed their willingness to embrace Christianity.

The Lecture which was highly appreciated was repeated to the sailors of the fleet at the A. R. R. A. on 13th, April.

Mr William Laughton has not made out his visit to Scotland but is on his way westwards again having left Ichang on 29th, March escorting Mrs. Manifold.

The Relief crews for the Gunboats arrived on 15th, April, so about a dozen of the sailors thus relieved will be going to the coast in a few days, also Mr. Wilshin who goes home to England on furlough.

It has been decided that H.M.S. *Kinsha* leaves for the Lower Yangtse when the water rises, and H.M.S. *Teal* take her place on the Upper River.

**M. E. M.**—Mr. Peat returned on April 14th, from an itinerating trip of three weeks. He reports the following statistics of the work under his charge ;

Probationers received	52
Members        "	30
Total number to date	873
Preaching places	44
Churches being built or planned	7
Circuits	12
Preachers	19.

Miss Ella Manning has lately returned from a fifteen days' trip to the stations in Kiang Peh District. Nine stations were visited. Crowds of women gathered in each place to see. Many, after their curiosity had been appeased and their multitudinous questions answered, showed a deep interest in the Gospel message, and plead for some one to come and teach them. Old prejudices have broken down, and a rich harvest could be gathered in from that District if there were enough trained native women to send to them.

**C. I. M.** Friday evening, March 25th, we had the pleasure of welcoming Mr. Herbert and Mr. Bird, of Lu-cheo, having come down to meet Mr. James ; but, owing to his delay Mr Bird found it necessary to return before Mr. James had arrived. Mr. Herbert, however, was able to remain over until he came; leaving us on April 13th., overland, escorting Mr. Coates, who is going as a much needed reinforcement to Sui-fu.

Rev. and Mrs. O. M. Jackson, C. M. S., Mien-cheo, with their two youngest children reached Chungking on their return journey



from Shanghai on March 30th. Miss Pownall, Miss Weid and Mr. Fleming, three new workers for the C. M. S. district came up the river under their escort. They were with us about a week.

Mr. and Mrs. Owen Stevenson of Yunnan-fu, *en route* home for a much needed furlough, arrived Saturday morning, April 2nd.

Mr. S. Pollard, B. C. M., Chao-t'ong, Yunnan, had a double purpose in coming to Chungking this time. First, to escort his eldest son Sam, who is going home to England to school; and also to meet, and escort back to Chao-t'ong, Miss Ethel Squire, B. A., who has come out to reinforce their work in Yunnan.

April 11th, we had the joy of welcoming Dr. and Mrs. Pary, their eldest son and daughter and Connie back to Chungking. They had a splendid trip up the river, and were much benefited by their stay at Chefoo. Miss L. Trudinger, who is going to Chentu, and Miss Squire came up the river with them.

Mr. James, who had travelled up the river with Mr. Coates, and Mr. Muir a new worker for Kuan-hsien, in company with Dr. Parry's party, left us after a stay of a few days, for Lu-cheo, travelling by water with Mr. Pollard and party.

April 12th, Mr. and Mrs. Broomhall's three eldest children, Mary, Marjory and Kathleen, with Dorothy Allen, left to enter the schools at Chefoo. They are travelling to Shanghai with Mr. and Mrs. Stevenson.

Mr. Edgar, of Tachienlu, was in Chungking for a few days.

### Marriage.

April 13th. At H. B. M.'s Consulate-General, and afterwards at the house of the Canadian W. M. S., Chentu, Mr. James Neave and Dr. Maud Killam.

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*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH OF EACH MONTH.*

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# Chungking Book Club.

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*Members who have any of the undermentioned books are asked to kindly return them direct to the Distributing Secretary (Mrs. Claxton, L. M. S.) as soon as possible.*

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**Fuel of Fire.**

**The Old Dominion.**

**Life of Sir James Paget. (Lent)**

**Life of James Chalmers. ( " )**

**Life of W. E. Gladstone.**

**Froissart's Modern**

**Chronicles (2vols.)**

**Bylow Hill.**

**The Shadow on the Quarterdeck, Life of Queen Victoria.**

**All the Russias.**

**A Garden of Swords.**

**The Lore of Cathay.**

**Wellington's Men.**

**The Little White Bird.**

**Under the Iron Flail.**

**Twixt God and Mammon.**

**John of Gerisau.**

## **West China Religious Tract Society.**

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A stock of the more commonly used Geographical and other Educational works, published by the Presbyterian Mission Press and other Agencies, is kept at the Depôt in Mi Hua Kai, Chungking; and books not in stock will be ordered.

For works of this kind, to cover expenses, an addition of 25 per cent will be made to the published price.

By order of

**THE EXECUTIVE COMMITTEE.**

A. B. M. U., Yachow.

3:0:0:



# American Dispensary.

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Just received, night lights for use in sickness or with children, 10 for 15 cents, nothing cheaper.

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## *As a Spring Tonic:—*

Wine of Beef and Iron ( Ferris' )	per bottle	Taels	1.50
" " " " ( Wyeths' )	" "	Taels	1.85
Fellows' Syrup of Hypophosphites	" "	Taels	1.75

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A large consignment of  
Montserrat Lime Juice, small size bot. 65 cts.  
large size tael 1.25.  
Sparklets large or small, together with large  
size Syphon Sparklet Bottles at tael 2.75  
per bot.

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## Van Houten's and Fry's Cocoa.

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Benger's Food at 50 cents a tin.  
Mellin's Food at tael 1.20 large size.  
" " " 65 cents small size.  
Horlick's Malted Milk at 75 cents and tael 1.25.  
Robinson's Groats at 36 cents.  
" Barley " 36 "  
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# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAIŁ PER ANNUM.

Printed at THE LUNGMENBAO PRESS, CHUNGKING.



# The West China Missionary News.

Vol. 17

JUNE, 1901.

No. 6.

## A Reverie. PHIL IV. 11.

"I have learned in whatsoever state I am, therewith to be content."

How the tense of the verb in this verse startles us when first we come across it "*Have learned*." Had the apostle said, I wish to learn, I am learning, or even I will learn, we might have followed him, but "*Have learned*!" surely, "the finality," we say "is presumptuous." Yet as we look into the life of the Apostle, we are bound to confess that he has in truth mastered his lesson and then how we feel to envy him. Alike in prosperity and adversity, feted by the crowd, or reviled and stoned, he always preserves the same equanimity. In shipwreck, at the judgment seat or in prison, Paul is always calmly triumphant. What is the secret of this contentment, and how may I gain it?

It is all the difference between being a passenger in a boat which gaily breasts the waves be they large or small, and making a highway of the deep, sails straight on to her desired haven; or being on board some weather-beaten craft which is at the mercy of winds and waves, as Cowper put it:

"But me scarce hoping to attain that rest,  
Always from port withheld, always distress'd,  
Me howling blasts drive devious, tempest-toss'd,  
Sails ripp'd, seams opening wide and compass lost,  
And day by day some currents' thwarting force,  
Sets me more distant from a prosperous course."

Which experience oh! my soul is thine? Paul had not always learned this lesson. He tells us of a time when, harassed by his thorn in the flesh, he prayed, once, twice, yea thrice, that it might depart. What was it which changed his complaining prayer into a song of triumph? It was hearing the Lord say "My grace is sufficient for thee, for my strength is made perfect in weakness." Thus, then, the secret of Paul's strength was his very weakness. He took the Lord at His word, and in absolute self-surrender cast Himself upon the Almightyness of God. Henceforth he could say, "most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me." And again, as he feels the power of God working through him, he exclaims "I can do all things through Christ which strengtheneth me." As we look into the lives of the other Apostles, yea, and into the life of our Lord Himself, we see the same grand indifference to outward circumstances, and, in each and all, the secret is the same, it lies in this, a surrendered life and will. Yes, death of self is the price which we must pay if we would gain this inward peace which flows in an unruffled stream because it is the deep, the eternal peace of God Himself. As Paul says "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me. When with Christ we can say "my meat is to do the will of Him that sent me and to finish His work;" then we shall be no longer the slaves of our circumstances for "If God be for us who can be against us." "Who shall separate us from the love of Christ? Shall tribulation or persecution, or famine, or nakedness or peril, or sword?

Nay in all these things we are more than conquerors through Him that loved us."

Then oh! my soul, choose God as thy portion, submit thyself to Him in all things, thy joy alone to do His will, then thou too, wilt have mastered thy lesson and be able to say with Paul "I have learned in whatsoever state I am therewith to be content."

"Oh Lord how happy should we be,  
If we could cast our care on Thee,  
If we from self could rest,  
And feel at heart that One above,  
In perfect wisdom, perfect love,  
Is working for the best!



Could we but kneel and cast our load,  
 E'en while we pray upon our God —  
 Then rise with lightened cheer,  
 Sure that the Father, Who is nigh,  
 To still the famished raven's cry,  
 Will hear in that we fear!

How far from this our daily life,  
 Ever beset by anxious strife,  
 By sudden wild alarms!  
 Oh, could we but relinquish all  
 Our earthly proprs and simply fall  
 In thine Almighty arms! — J. ANSTICE.

L. S. P.

### Szchuan Police Force. (*Concluded.*)

By J. VALE, CHENTU.

(四川警察局)

#### Part IV. The Force: Its Expansion and Development.

We now come to the last part of our paper, viz;—the expansion and development of the police system. In a proclamation issued by the Governor-General, he says: "The Chief Office of the police is established in the capital of Chentu, with the object of reforming the whole police system of the province. All Territorial Intendants, Prefects and district magistrates, who contemplate the adoption of the police system in their respective jurisdictions, should get men who have been trained at the capital, and a supply of the regulations in force there."

The present force in the capital is on its trial (this proclamation was issued before the trial period had expired), and the regulations were adjusted to meet the conditions of that city. After the three months have expired, the system will be extended to all the territorial divisions of the province. This being the

case, all regulations intended for outside districts must first be submitted to the inspection of the chief office. In order to meet the demand for officers and men, for the capital itself, and the anticipated requirements of the various districts in the province, a Preparatory School for Cadets, and a Training Camp for men, has been established in Chentu: the former in the Chao Chong ancestral hall, and the latter on the east Parade ground. The regulations provided for 13 officers and 371 men for the training camp at an annual cost of \$ 35,378.00; but at the present time there are some 900 men in training with a view to their being required for the various outside districts. Each recruit must be over twenty and under forty, free from disease and a non-opium smoker. Height must exceed 4 feet 6 inches, about 5 feet 4 inches English; and be able to lift over two hundred catties, about 266.7 English lbs. His eyesight must be good and be able to recognize a signal at a distance of one *li* or one third of an English mile; he must also be able to walk over 15 *li* an hour—five miles.

The police force, in addition to its police duties, is expected to do garrison duty in place of the City Guard which has been disbanded. In case of emergency, a corps of police may be selected for duty outside the capital, but as a general rule they are not expected to go out of the city of Chentu.

In conclusion, the police force, as at present organized, is a great improvement to the old Tithing System, and gives great satisfaction to all concerned. The people of Chentu have nothing but praise for the system: they are quick to perceive the advantages the system affords and appreciate the promptness with which petty troubles are dealt with. Under the old system no case could be heard under a week or ten days, but now every case is attended to on the day the plaint is filed. Justice, too, is meted out at the police courts in a manner unknown at the yamen courts; no squeezing is practiced by the police, which is a great advance on the extortions indulged in by the runners and underlings of the yamens. The streets are quieter, cleaner, and freer from disputes and obstructions; and thieving is much reduced owing to the police patrol at night.

Wonderful stories are circulated in the province of the doings of the police in the capital. The following specimen—a chair coolie's appreciation—is a sample of many others. A chair coolie was travelling between two cities about 100 miles south

west of the capital when the following conversation took place in the hearing of the writer: "Have you been to the capital lately?" "No." "Then you have not seen the new police force?" "No, who are they? and what do they do?" "What do they do indeed, they do everything, have you not heard? Let me tell you. In the old days when one carried a chair into the capital, those 'rascally beggars' would sneak up in the crowd, and snatch things off the back of the chair and before you could put the chair down they were lost in the crowd, and you never saw your things again; but now if you lose a pipe you have only to cry out and the policeman at once arrives on the spot. You describe your lost pipe, he enters your name in his book; the inn you are staying at; blows a whistle and all the policemen from the four gates assemble; your pipe is found and restored to you at the inn. What do you think of that?" The extravagance of the description will be apparent when we remember that the value of the lost article is about one penny, and that the force who were described as searching for the lost property number some 1,700 men scattered throughout a city about the size of Shanghai!! May the reputation of the force continue and their work be appreciated is the wish of all who are interested in the reformation of China!

*The end.*

---

## Letter from T'ung Ch'uan.

To the Editor of the "News"

DEAR FRIEND,—Having been requested by the Advisory Board to prepare the Prayer List for next year, I venture to ask you to kindly allow me through your columns to announce that I shall be glad to receive any corrections or additions, with a view to making the List as complete as possible. May I also take the liberty to ask if such additions as you have published since the List appeared are in reality "corrections?"

A correction implies a mistake for which the compiler may be held responsible, but for any Mission to be deaf to all entreaties for information, and then, after leaving the poor compiler to do his best, to immediately hurry off the information when the List has appeared, and to call it "correction" is rough on the

said compiler! I hope we shall all do better this time.

While writing, may I also request you to make a correction in the 'Chungking Notes' in the April issue. I don't know who has supplied the information, but it is incorrect to say that Mr. & Mrs. Jackson of the Friends' Mission are appointed to Sui Ling. My wife & self have, according to those notes, disappeared in some mysterious way, but it will be of interest to some to know that we are still on the Field, and are about to reside at Sui Ling, and, from that centre, work our adjoining district.

Yours faithfully,

ISAAC MASON

*F.F.M.A., Tung Ch'uan, April 16th, 1904.*

### Joyous Chentu!

The foreign community has rarely been so joyful as on Wednesday last, the 13th, inst., the occasion being the marriage of Mr. James Neave of the A.M.B.S., and Miss Maud Killam, M.D., of the C.M.M. The civil ceremony was performed at 10 A.M. at the British Consulate by H.B.M. Consul-General Hosie. The religious rites were solemnized at 7.30 P.M. at the W.M.S. home, by Rev. R.B.Ewan, M.D. Miss F.M. O'Donnell, M.D., acted as bridesmaid, while Rev. J.L. Stewart, B.A., B.D., supported the groom. The bride was given away by Rev. G.E.Hartwell, B.A., B.D.

The bridal party entered the beautifully decorated parlors to the strains of Mendelssohn's Wedding March, they stood under an arch of bridal roses, having a bell of white roses suspended from its centre; and faced a bank of palms, and other artistically arranged shrubbery. The bride was grace itself, in a dress of cream silk, while the bridesmaid looked very pretty in a gown of pale blue. Each carried a bouquet of roses.

After the ceremony, the natives who had kept up an intermittent congratulatory applause of firecrackers all through the day, further extended their good wishes by a display of fireworks. The remainder of the evening was spent in the usual happy way, toasts to bride and bridesmaid, cutting the bridal cakes, etc., while certain congratulatory telegrams from various crowned



heads (?) and a poem, peculiar for its poetic license,—added merriment to the occasion.

The bridal pair left next morning by boat for Kiating,—whence they will return to Chentu, and will be at home to their friends at Shan Si Kai after the 26th.

Both Mr. and Mrs. Neave are so widely and favorably known throughout Szchuan, and along the Yangtse Valley, that we are assured that a very large circle of friends will join the Chentu community in hearty congratulations, and best wishes for future happiness.

*Chentu, April 16th, 1904.*

### C. M. S. Notes.

As each number of the *News* reaches one there is always much to encourage and gladden one. Some fresh tokens of God's power working through His servant and honouring the preaching of His word. Some fresh instance of barriers being broken down, of hearts and lives being influenced for the highest good. Of men and women turning from idols to serve the Living and True God, and to wait for His son from Heaven.

And through all the 'Notes' from the various parts of the three Provinces there runs the assurance of certain victory. "The Kingdoms of the World are become the Kingdom of our Lord and His Christ, and He shall reign for ever and ever."

We in this North-West corner of Sich'uan have also realized in some measure the blessing of God on our work, from all the stations there is news of increased interest and attendances at Services.

From Mien Cheo we hear of more baptisms, both of adults and their children, also fresh enrolments of enquirers, and fresh interest springing up in various parts of the city and districts. At present the dwelling house is being much altered, in order to give more room and a better position for the work, also to provide a site for the much-needed New Chapel. The dwelling house has been moved about eighty yards, to the opposite end of the compound from which it formerly stood.

A marriage took place in Mien Cheo some weeks ago between Mr. Tsiang, a feather and skin merchant, a member of the C.I.M. at Chungking, and Miss Chui, daughter of one of the Mien Cheo enquirers. Miss Chui was baptised a few days before the wedding.

**From Wei Ch'eng** there comes very cheering news. The Message is being passed on to others by those who are believing and tasting the goodness of the true God. Miss Wells writes of visiting various houses and being much encouraged. At one house every vestige of idolatry was put away, and the mistress of the house witnessed brightly to the many who came to the house to see the foreign lady. Miss Wells had a good time there preaching to numbers of women. The Boys' School is getting too large for present accommodation, and fresh premises for a School are being looked for. A small school for girls has been started by the Evangelist's wife, an earnest young Christian from An Hsien—recently married to the Wei Ch'eng Evangelist. Last Sunday, April 24, five people (three men and two women)—all over 60 years of age, were received into the Church by baptism.

**At Chong Pa** the great event since last 'Notes' has been the opening of the New Chapel—which was accomplished on the first day of the Chinese New Year. The Christians and enquirers presented a large blue tablet with the words 'Glory to God' inscribed on it. Also two wooden scrolls with suitable texts. After the first gathering for prayer, worship, and dedication was over, there was the usual firing of crackers, and mutual congratulation. As a rule the New Chapel is well filled for Sunday Morning Service.

Simple Medical work is also carried on, and is proving of much value. The evening preachings at the street chapel are well attended, and are a great means of spreading the Gospel all over the city and surrounding district. A number of men have been recognised as "Hearers," among whom are some who are breaking off the opium habit. We hope to baptise one man on Whit Sunday—the second baptism in Chong Pa during ten years' occupation. There are others to follow shortly. One of the 'Hearers' is in the Yamen here, and a few days ago, passing by the Yamen, I noticed that a number of Christian tracts and a copy of "First rules for learning the Doctrine" were pasted up at the entrance of the Yamen. Doubtless these were pasted up by this man.

Away here in Chong Pa the influence of the West is evident in some quarters. A few days ago we visited the home of a gentleman here who is a Hanlin and a Tao Tai, having filled several offices in the coast Provinces. At his house there were rooms built after a foreign pattern—glass windows, wall papers, foreign chairs and table, great mirrors, chandeliers, a small electric lighting apparatus, cups and saucers, knives and forks, 'Pinhead' cigarettes, and other things European or American. He also showed us the photos of his two grandsons who are at present in Japan studying. They were dressed in European style with short hair—that evidently being the custom for the students who have recently gone to Japan. A small portion of the tail is left and coiled up under their caps. There is a desire to begin one or two schools for Western Learning in Chong Pa—at which the Missionaries are asked to help.

Mr. Knipe has been going round some of the towns and villages bookselling and preaching, following a great fair which begins annually at Tsi Tong Hsien and then scatters over several neighbouring counties. Mr. Knipe had good sales and many listeners:

At An Hsien the work has been going on in an encouraging way under Misses Walmsley and Schneider assisted by an Evangelist. There has been some trouble over a Christian woman smoking opium for a sickness.

Mr. and Mrs. Jackson got back to An Hsien from the coast last week.

At Shih Tsuen Mr. Hickman is much encouraged by the numbers who are seeking for admission to the church. Some of them doubtless have mistaken motives, but others are seeking to know more about the way and how to walk in it.

At present Mr. and Mrs. Hickman have come down from their mountain home for a needed change on the Plain before the hot weather comes on.

In Mien Chuh Hsien the great event has been the removal of the work and workers to a larger and more suitable house in the city. And also the removal of Mr. and Mrs. Thomas from Sintu to the smaller house in Mien Chuh.

The Dispensary has been closed for some time owing to removal, but will shortly be reopened. Dr. Squibbs has been having some trouble with some of the 'Hearers' who expected the help of the Missionary in their quarrels. Otherwise the work is very encouraging in its various branches. One rather interesting thing in Mien Chuh has been that the principal (Chinese) medical practitioner in the whole county, a man of great fame, put himself under Dr. Squibb's treatment during a recent illness.

**From Ts'uen Tao Chang.** Miss Digby writes of larger numbers attending the Sunday Services than there is room for. Catechumens have been received, and fresh openings have been given for the preaching of the Word. One old man was baptised a few weeks ago. There have been some good sales of tracts and Scriptures reported from this station, and the Student helper from Sintientsi is doing good work. Miss Digby has just gone on a visit to Shuting Fu.

**From Teh Yang** the news is very good. Mr. Gill went by special invitation to a large village *Lieh Ping* about 50 *li* from Teh Yang—escorted by some villagers who had come specially for him. He was very hospitably entertained, and had visitors till nearly midnight. Men who came to ask more about the way of Salvation. Thirty five men professed to be willing and eager to learn, and signed a paper saying they desired to give up the worship of idols and worship the one True God.

In Teh Yang, Mr. Gill has good congregations at his daily preaching. And Mr. Hamilton is hopeful about some of the students at his Shi Hsioh School. Mr. and Mrs. Hamilton were gladdened by the arrival of a little daughter on April 16th.

**From Sintu** there came the sad news of the death on March 6th, of Mr. and Mrs. Andrews' little son 'Teddy' from diphtheria. Mr. and Mrs. Andrews realised very fully the sustaining and comforting grace of God in their bereavement. Mr. Andrews has opened a small mission house at Kin T'ang Hsien and had many people come to see and hear during his time there. An enquirer native of Kin T'ang is giving good help. A big fire took place in the southern Suburb, caused by an opium smoker falling asleep on the bed with a lighted lamp in his hand. About



fifty houses were burned down. The people blamed, not the opium smoker, but the Mandarin! For during a fast he had ordered a pig to be killed that he might entertain the Provincial Treasurer, who was passing through the city. By killing the pig during the fast, he incurred the anger of the gods, and the city was visited by this calamity!! So said the people, and so they believe.

**From Chong Kiang Hsien** Mr. Simmonds writes that he had some rooms fitted out as a Chapel, and gets nice numbers to worship on Sunday.

I believe all our Stations took part in the Bible Society centenary observance, and much practical interest was shown by the natives.

We have recently welcomed a number of fresh workers from Home. Miss Pownall and Miss Weid. Messrs. Munn, Williams and Fleming. Their locations have not yet been definitely fixed.

This is the end of a rather long instalment of Notes. There is very little space to tell much that might be told, but sufficient has been said to furnish cause for praise and prayer.

"My word that goeth forth out of my mouth:

"Shall not return unto me void,

"But it shall accomplish that which I please,

"And it shall prosper in the thing whereto I sent it."

Isa. 55. 11.

D. A. CALLUM.

*Chong Pa, April 28th 1904*


### Kweiyang News.

Our city meetings are fairly well attended, but we cannot report any marked progress. We are encouraged, however, with the prospect in other parts of this prefecture. A number of men at Kai dzeo (開州) 160 li north east of this city visited us several times last year and wanted us to go and teach them. A few proposed to be enquirers from Sich'uan. Near the end

of last (foreign) Year our Senior Evangelist visited them and returned reporting considerable interest. Later, I was contemplating a trip to Kai dzeo when news came (through our Prefect) that a Fuh-yin-t'ang had been opened there and preaching carried on. This, of course, hastened my journey. I had thought we would have to disown the action of those who had opened the Hall but after several days of prayer and consultation decided to make an offer to take over the place entirely from those who had opened, paying the expenses and having sole control. All agreeing to this we did so. Our difficulty is lack of a suitable man to put in charge of the place, but I trust the Lord will guide us about this. At present our Second Evangelist is there and I am hoping to go again shortly. I should add that we thought it best to refuse to enter any name at Kai dzeo for the present, making it known that *all* are welcome to the meetings. I am glad to hear that several have lately broken off their opium and seem earnest in learning the Gospel. They have also cast away their idols and tablets.

In and around Chin ngai—50 *li* south—too, quite a number of people shew interest in the Gospel. Several there have cast aside their 天地 tablets and idols and seem really in earnest to learn the truth. I am hoping we may be able to rent a place in Chin ngai for meetings. We would much value fellowship in prayer for these places. Also for Pin fah (平伐) a good sized market 143 *li* south, where, two years ago, quite a number of men seemed to be seeking the truth. Last year one of the leading ones, a tuan seo (團首), used our name in low cases &c., and I was obliged to speak plainly to him about it. Since then the Pinfah people seem to have lost what interest they had in the Gospel. "The Yesu djiao has no courage," one said, because we set our face against interference in local matters and avoid rows with the Romanists.

G. CECIL-SMITH.

 *China Inland Mission, Kweiyang, April 26th. 1904.*

### Paoning Notes.

The most important event of the past two months is the departure of our Bishop and Mrs. Cassels for furlough. They left us in January. We much miss the Bishop's presence and his help and counsel in many ways.

However, the Lord remaineth, and we believe that He is working in our midst.

In a recent visit to the outstations, the writer had the joy of baptising 23, (11 adults and 12 infants) and since then 38 have been received as Catechumen in three of the outstations.

All this leads us to thank God and take courage.

We have just completed a much-needed enlargement of our Church in the City, and it will now seat about 350 people. We have had it filled already on several Sundays.

One event I must not forget to record, and that is the establishment of our Paoning Temperance Society. For some time one had been feeling that wine-drinking was becoming a danger and snare to some, and so we appealed to the Christians in the matter with the result that nearly all, after due consideration, promised to abstain entirely from wine-drinking. It is doubtless difficult in many cases, as wine-drinking seems to be so universal here.

The war between Russia and Japan causes very little excitement here, in fact, the average 'man in the street' seems to care very little about it.

The Spring crops in this district are not at all good, and there is still need of much more rain.

We shall be glad of the prayers of all readers for our work here.

W.H. ALDIS.

### Chentu Notes.

Rev. J. A. Hickman of Shih Chuan made a three days business and friendship trip to the capital recently.

Rev. W. J. Mortimore, B. A., left on the 5th for Kiating where he will be in charge of the Church and press work until the latter is removed to Chentu in the autumn.

Rev. W. E. Manley, of Tsi Cheo, whose parish now extends to Chentu, paid us his first call last month.

From the south east Mr. Hartwell sends most encouraging reports of growing interest throughout the country districts.

Dr. Canright's hospital plans of many months are now gradually maturing into planks, bricks and mortar. A ceiling is also being added to the M. E. church.

Rumour has it that a foreign store under French control is to be opened just around the corner from Mr. Davey's big book shop.

While in our midst Mrs. Little added her influence to the agitation against footbinding by holding several successful meetings in the homes of the people.

Mr. Muir, who has come West to join the C. I. M. forces spent a week with us and has now gone on to Kuan Hsien where he will assist Mr. and Mrs. Hutson.

Drs. Kilborn and Cox, have made several trips recently to Sin Tu to attend Mr. Munn of the C. M. S. who has been down with typhoid fever. Mr. Munn, we are pleased to hear, is now out of danger.

Mr. and Mrs. Grainger are away for a few weeks' rest at Kuan Hsien.

Our Viceroy recently held a grand review of his Manchu and foreign drilled troops. Some foreigners who secured grand stand seats might have been present had His Excellency only slept in a little that morning.

Mr. Newman spent a few days here on his way east, being the guest of Post-Master Tolliday.

Mr. and Mrs. Neave were "At Home" to their friends on the 5th and 6th inst., and evidently not one of their numerous friends here forgot the fact.

Fourteen more young men have been selected by the Provincial authorities to be sent abroad for instruction. This time the destination is to be Belgium and the subject of study the very suggestive one of railroads. They are to be gone five years which we trust does not imply that we are to await that long for the longed-for boon. Five of the twelve young men sent to Japan some three years ago have returned having completed their preliminary studies in technical work there. They hope to be sent to America, or for further work in Japan.



Heralded several days before by a great Chinese banner stretched over their doorway bearing the characters, "Greatest Physician of East and West" and cordially farewelled by their fellow missionaries and friends of the foreign community, Dr. and Mrs. Ewan, Edna and Douglas, started for Montreal, Canada, on April the 22nd. Thro' their sincerity and skill Dr. and Mrs. Ewan have exerted a lasting influence for the Great Physician here and we trust that the post-graduate work which Dr. Ewan purposes pursuing will send them back to us with added power for their labor.

WE WOULD WISH VERY STRONGLY TO CALL THE ATTENTION OF OUR FELLOW MISSIONARIES IN SZCHUAN TO THE PROCLAMATION JUST ISSUED BY OUR VICEROY AGAINST FOOTBINDING AND OPIUM. MAY WE EVEN PRESUME ENOUGH TO URGE UPON EACH WORKER TO SEE TO IT THAT THE PROCLAMATION IS DULY POSTED IN HIS OR HER DISTRICT. MIGHT IT NOT ALSO BE A GOOD TIME TO ORGANIZE ANTI-FOOTBINDING SOCIETIES CO-OPERATING, IF THOUGHT WELL, WITH NATIVE GENTRY AND OTHERS WHO ARE FAVOURABLE TO THE ANTI-FOOTBINDING MOVEMENT. COULD NOT AT LEAST A FEW PUBLIC MEETINGS BE HELD AND MAKE, AT ANY RATE, ONE SERVICE AN ANTI-FOOTBINDING SERMON WITH THE RECENT PROCLAMATION FOR A TEXT. THE PROCLAMATION IS PRINTED IN THE "SZCHUAN KUAN PAO" THIRD MONTH ISSUE.

*Chentu, May 12th 1904.*

### Wanhsien Notes.

The month of April has been full of work, and has given us much to cheer.

On Easter Day we found there were 440 attendances of regular comers at the services in the city, and the two country outstations. This will encourage former Wanhsien workers, who will remember the scanty attendances, now a thing of the past.

We have received six new Enquirers at our Ian3-ho-k'i outstation. On Sunday the 24th we baptized eight men and one woman in the city, and the afternoon of the same day saw two fresh families destroying their idolatry in our church courtyard. We have had a large open iron grating made for the burning of

these things more readily. Friends will know how it often happens that the paper is old, or the wood old and worm-eaten, hardly anything combustible left about them. These, when burnt on the ground and drawing up the damp, have often gone out, before the whole thing is destroyed, calling forth remarks from bystanders, such as the fire losing power over the idol, etc. With this grating (a sort of a big wash-hand basin) standing on four iron-legs, the things dry as they burn, we have had no failure yet.

Our classes of interested hearers are growing, both men and women. On 28th, fifty one men present and some fifteen women. We are hoping to receive a number as Enquirers during May.

We have had to excommunicate one of our men for an ungodly walk, our first case for discipline. We commend this young man to your prayers.

We have brought the subject of 'giving' prominently before our churches during the month, showing the privilege as well as responsibility. Result, our Sunday offertories have gone up from three and four hundred cash to nine hundred and a thousand, and we look that they will yet increase.

We have had to purchase the small house at our outstation No 1, with the idea of altering later on to accommodate growing numbers.

Having had a few very successful cases in curing heavy opium-smokers, it has brought us a rush in that line. Some thirty five have now been treated, a large number having gone through the Refuge.

We have not had many visitors. Col. Manifold and party were with us a few days about the middle of the month.

WALTER C. TAYLOR

*Wanhstien, May 2nd 1904.*

### Chungking Notes.

Colonel Manifold's Railway Surveying party arrived from Shuting-fu in Eastern Szchuan on 14th May and left again for Chentu by road on 20th.

Mr. and Mrs. Archibald Little left Suifu for Yunnan, Tongking and England on 13th May. We understand Mr. Little

is to be congratulated on having obtained a valuable mining concession from the Chinese Government in the Kiang Peh Ting of this province.

The three British Gunboats are at present moored off the city, but the *Woodcock* is under orders to proceed to Kiating-fu early in June and it is probable the *Kinsha* will be relieved by H. M. S. *Tad* from the lower river.

We are glad to announce to the contributors to, and well-wishers of, the Anchor Reading Rooms Association that the financial embarrassments have been overcome and the Treasurer has now a substantial balance in hand after having paid off all liabilities.

Better still, the attendances at the Sunday Services have improved and during the month as well as Bible Readings, two lectures have been delivered, one on "a visit to Lo Lo land" and an other on "a Ride from Chungking to Burmah."

The Agent of the National Bible Society of Scotland has just returned from a 17 days' tour of the 5 magisterial cities North West of this. The people all along the route were friendly and attentive and 69 New Testaments and over 2000 Scripture portions were sold by the way. At the Mission Stations at Ho cheo and Tsi-tong-tsin it was interesting to find not only boys and girls studying the Scriptures, but grown men giving there working time to this.

At Sui-ling-hsien, Mr. Curnow has built a veritable little Cathedral with Gothic windows and arched vestibules in front of each doorway.

Tho' it was a week day when the visitor came to this place several hundreds crowded in to the open courtyard of the church to hear the Gospel, and sat listening there for hours. At An-yoh-hsien the Christians would take no refusal to an invitation presented to him to be entertained at a feast.

Again at a market town called Kao-sheng-chang where Sunday services were held, a poor demented woman tried to interrupt the meeting but ultimately on being prayed for and kindly spoken to she changed her mind and called the speaker a holy man.

Christians were daily met with, and even two of the six escorting soldiers sent at the Magistrate's desire, were found to be Christians.

This all is a marked contrast to what was experienced to

years ago in this district when the same visitor was stoned out of some of these very places.

**The War.** The Japanese are making a steady advance.

On 3rd May the following telegram was received "Japanese great victory, Yalu captured and 48 guns."

And again on 10th May

"Feng-huang occupied, Port Arthur invested, harbour sealed, railway destroyed."

**The Imperial Post.** The 40th and last alteration in the rates of this Chinese Institution are such as to being ridicule on itself and inconvenience on all connected with it. Some are uttering their protest by refusing delivery of their foreign newspapers, &c., because of the heavy surcharges placed on them. A 41st alteration is badly needed!!

### Chungking M.E.M. Institute Course of Study.

	Chinese.	English.
<b>I. 1st</b>	Harmony of the Gospels	Primer
<b>Year. term</b>	Primary Geography	Writing
	Arithmetic, Vol. I.	Spelling
	The Four Books	Conversation
	Writing and Couplet Making	
<b>2nd</b>	Harmony of the Gospels	First Reader
<b>term</b>	Chapin's Geography	Writing
	Arithmetic, Vol. I.	Spelling
	The Four Books	Conversation
	Writing & Couplet Making	Sentence Formation
<b>II. 1st</b>	Prophecy	Second Reader
<b>Year. term</b>	Physical Geography	Writing
	Arithmetic, Vol. II.	Spelling
	Universal History, Vol. I.	Conversation
	Book of Poetry	Composition
	Explanation and Essay Writing.	Grammar
<b>2nd</b>	Prophecy	Third Reader
<b>term</b>	Physical Geography	Writing
	Arithmetic, Vol. II.	Spelling
	Universal History, Vol. II.	Conversation



		Book of Poetry	Composition
		Explanation	Grammar
		Essay Writing	Translation
III.	1st	Acts of the Apostles	Fourth Reader
Year.	term	Arithmetic, Vol. III.	Composition
		Universal History, Vol. III.	Grammar
		Physiology	Translation
		Book of History	Geography
		Essay Writing	
	2nd	Epistles of Paul	Composition
	term	Arithmetic, Vol. III.	Grammar
		Universal History, Vol. IV.	Translation
		Physiology	Geography
		Book of History	Assigned Reading
		Essay Writing	
IV.	1st	Old Testament Sages	Composition
Year.	term	Algebra	Grammar
		Physics	Translation
		Book of Changes	Botany
		Book of Ceremony	Ancient History
		Essay Writing	Assigned Reading
	2nd	Old Testament Sages	Composition
	term	Algebra	Grammar
		Physics	Translation
		Book of Changes	Geology
		Book of Ceremony	Mediæval History
		Essay Writing	Assigned Reading
V.	1st	New Testament Biography	Composition
Year.	term	Geometry	Rhetoric
		Botany	Translation
		Dso Dswan	Physics
		Essay Writing	Modern History
		Composition	Assigned Reading
	2nd	New Testament Biography	Composition
	term	Geometry	Rhetoric
		Geology	Translation
		Dso Dswan	Physics
		Essay Writing	English History
		Composition	Assigned Reading

**VI. 1st Church History (Corbett's) United States History**  
**Year. term Vol. 1 & 2.**

Old Testament Priests	Chemistry
Trigonometry	Astronomy
Chemistry	Translation
Ancient Literature	Assigned Reading
Essay Writing	
Composition	

**2nd Church History (Corbett's) History of Governments**  
**term Vol. 3 & 4**

Old Testament Priests	Chemistry
Trigonometry	Biology
Astronomy	Evidences of Christianity.
Ancient Literature	History of 18th Century.
Composition	Assigned Reading.

Q. A. MYERS.

**C. I. M.**—Monday, May 2nd, Mr. H. J. Hewitt of Anshuen, Kwei Cheo, arrived, *en route* home on furlough.

Friday May 6th, Dr. Parry left us for a visit round his district. He expects to be back about the end of June.

During the past month we rented a shop on the Tseo-ma Kai, which we have since opened as an additional Preaching-hall. We are expecting that it will develope into a splendid centre for work, both among men and women.

### Marriage.

**May 2nd.** At the British Consulate, Yunnan, before W. H. Wilkinson, Esq., H.B.M. Consul-General for Yunnan and Kwei Cheo, Benjamin Curtis Waters and Mary McInnes, both of the China Inland Mission.

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*N.B.*— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH OF EACH MONTH.

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<b>Iron Bedsteads with strong Coppered Mesh, each Tael</b>			<b>11.00</b>
<b>Folding Camp Bedsteads</b>	, ,	, ,	<b>10.00</b>
<b>Woven Wire Mattresses, Large Size</b>	, ,	, ,	<b>7.00</b>
, , , , <b>Small</b> , ,	, ,	, ,	<b>6.00</b>

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**CHUNGKING.**

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— 10:00 —

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**each month**  
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Florida water, large size 65 cents small size 20 cents.

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Camphorated chalk 10 cents per oz.

Eno's Fruit salts, Effervescing Salts, Kutnew's Powder  
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Toilet soaps, 3 tablets in a box. May blossom, Oatmeal  
and Glycerine, Glycerine and Cucumber, Butter Milk, Otto  
of Roses, Thymol and Pears, ranging in price from 25  
cents to 85 cents per box.

A good line of note paper and envelopes.



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ment of Hard to Import. The finest in all sizes. Quantity all good.

Porcelain, Dishes, Slip, Alloys, & P. & S. & P. & S.

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Cocoa	per 1 pound tin	40
Assorted Chocolates	1 lb.	1.00
Schokolade	1 lb.	40

## Job Printing neatly executed

**The Lungmenhao Press,**

# CHUNGKING.

### Prices.

Memo. Forms from per 1,000.	Tls.	<b>3.50</b>
Bill Headings     ,,     ,,     ,,     ,,		<b>4.00</b>
Cheque Books ( <i>100 Cheques in each suitable for dealing with Native Bankers.</i> )	,,	<b>.60</b>
Visiting Cards Ladies per 100	,,	<b>1.75</b>
,,     Gents     ,,     ,,	,,	<b>1.65</b>
Envelopes from per 100	,,	<b>.40</b>

**All kinds of Stationery kept in Stock.**

**Headings can be printed in Red or Black as desired.**

**Samples & Estimates of Printing can be had on application to the Manager at Lungmenhao, Chungking.**

# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM.

PRINTED AT THE LUNGMEHHAO PRESS, CHUNGKING.

## OFFICE OF SMITH'S CASH STORE, Inc.

SAN FRANCISCO, CALIF. APRIL 24, 1934

### AN OPEN LETTER

#### To our Friends in the Orient.

The year 1933 just closed has proven the rule by showing a wholesome increase in export business over the preceding year. This is gratifying to us as showing that our position as the largest shippers of Export Family Supplies to the Orient from this Coast remains unchanged.

In studying your interest as well as our own for the coming season, we invite a comparison of prices, not only on goods but freight rates from this source as compared with any other source in the United States. We find that although attractive appearing bids may be made from Mississippi Valley points for business, that the best interest of the buyer in the Orient is served by placing orders in San Francisco, where we offer:

Advantage No. 1. We have more experience in shipping and packing.

Advantage No. 2. The largest portion of shipments, viz: food-stuffs, are grown in California, and canned goods especially are packed here, the finest in the world. These goods are shipped all over the world, and would comprise the heaviest portion of a general order sent to any house in the Eastern part of the United States, therefore costing the consumer the freight to the East and back again to San Francisco (or some other Coast shipping point).

Advantage No. 3. The rates charged from San Francisco to the Orient are about one fourth the freight charged from any point East of the Rocky Mountains. You can buy one ton here and pay not over half the Eastern railroad rate.

Proof of No. 3. This is demonstrated by referring to the Freight Schedule. The rate quoted thereon is \$1.75 per 100 lbs. actual weight to Ports of Call from Mississippi Valley points, providing goods are shipped to one place amounting to 10,000 lbs. actual weight on one bill of lading. This is \$35.00 per ton when orders aggregate 5 tons. From San Francisco the rate on canned goods, and many other staple items is \$6.00 per ton by actual weight to ports of Call, and on goods by measurement \$8.00 per ton. If the entire shipment were by measurement it would not average over double the freight and would not exceed \$16.00 per ton, or 80 cts. per 100 lbs. We will prepay a general order for 88 cts. per 100 lbs., or half the Eastern rate on 2000 lb. lots on one bill of lading.

*Continued on Page 3*



# The West China Missionary News.

Vol. VI.

JULY, 1904.

No. 7.

## The Opening of Temple Court. Mienjuh, 27 April 1904.

Ten years ago the C. M. S. West China Mission was an "Itinerant Mission," in name and in purpose, but also of necessity. The missionaries had only just arrived on the field, and were seeking for a place to rest the soles of their feet. But the mandarins, high and low, tried, by all means in their power, to avoid the added responsibility of a foreigner residing within their jurisdiction; and the common people were either overawed by the mandarins, or quite ready of themselves, out of ignorant hatred of the foreigner, to refuse him a place in their midst. But the bolts of the door were drawn at the cry of importunity. There were, here and there, premises which nobody else would take, on account of bad geomantic influences, impending litigation or bad associations. Here was our opportunity; we were then beggars and not choosers. So we grasped at houses in the slums, a tenement in an inn, and more eagerly still, at haunted houses. We took possession of them, and made the best we could of them, as stepping stones to better things. Meantime, a decade has passed away and circumstances have changed. No longer the boycotting, the plots at ejection, the secret instructions of mandarins and gentry against letting and selling to us, and the public posting of threats of violence if we dared to come

amongst them. Ten years of actual residence amongst the people have served in a great measure to alter their attitude towards us. Where the cry of "Kill the foreigner," "Beat him," etc., formerly followed us from street to street, we are now mostly greeted with friendly smiles and words of respect. The people found that we had come to stay, and they are now trying to make the best of us. So far from the mandarins issuing orders against letting and selling to us they are now rather anxious to see that we are properly accommodated, so that they may adequately protect us. People with property at their disposal are not afraid to consider us as customers, knowing that our silver is good, and our word as good as our deed.

So that, although we were a year or two in finding a home at Mienjuh to improve on the old one in Three Stars' Alley, near the slums of the city, the fault was not with the people. Mienjuh is a large and busy city, and property is at a premium. Moreover, we wanted premises inside the city walls, and the space within the city walls is all too limited, and is none of it lying idle. As indicating the change in the attitude of the people, it is gratifying to know that our new premises, "Temple Court," as we have called them from their environments, in the "Alley of the Temple of the Lord of the Province," were introduced to us by men of honorary official standing in the city, and, probably, at the instigation of the Mandarin. They are the chief part of an old family residence, built about 150 years ago; this family was at one time so wealthy that it built a large stone bridge across the river at a cost of Taels 50,000 and also a public orphanage and poorhouse. But now, sad to say, thro' opium and gambling, they are reduced to parting with their family patrimony. The position is very central, not a busy thoroughfare, but a walk of private residences, at a point where three ways meet.

The transaction of purchase has passed over smoothly, and the repairs slowly but surely. When the house was habitable, ten years to a day after the first occupation of the house in Three Stars' Alley, we moved in. We had hardly crossed the threshold an hour, when a large body of the Church congregation came in, with a long bamboo strung with crackers, and bowed their preliminary congratulations amidst the noise and smoke. Subscription lists had been opened at 3 or 4 places in the city, and

the minimum subscription fixed at 200 cash, "the sprat to catch a mackerel," or at least another sprat. The appointed day arrived, we had barely finished breakfast and looked around, when the guests began to come. The snap and bang of crackers at the front door announced their arrival, and they walked up across the courtyard to the top centre room. An old school-master whom we had not met before kindly constituted himself master of ceremonies.

The guests came in batches. First came the street elders of the North ward of the city in which our house is partly situated. Their congratulatory tablet was played in to the sound of lute and pipe. It was about 9ft long by 3ft. broad having the characters 爲教獨導 engraved in white on a blue ground. Then came the Church congregation, a body of nearly 100 men, mostly in full dress and some with graduate's buttons. They had just paraded their present around the city to the accompaniment of the Chinese fife and drum, and now swaggered up across the courtyard with a satisfied air. — We all bowed *en masse*, 3 deep bows, and then, changing sides of the room, bowed again. We purposely counted the objectionable prostrations. They drank tea, and any who had not paid their subscriptions thereupon took the opportunity of doing so. Their present was quite a handsome one;—a large tablet, 12 ft. long by 4½ high, to be hung over our front door, with the characters 福音堂 written by the mandarin, carved in red and gold on the ordinary background; also 2 pairs of wooden scrolls, 8ft. high, with appropriate words in black and gold, and one pair for the front door, the other for the church; and furthermore, 2 tablets with the Creed, Ten Commandments, and Lord's Prayer, also in black and gold, for hanging in the Church.

Next came an old Medical Mission patient, himself the chief medical practitioner of the city; his age excusing him from coming in person he sent his son, a graduate, to make a presentation in grateful acknowledgment of former services, — a wooden tablet with appreciative phrases in black and gold, and hung with purple silk, and a 2-bearer stand laden with presents of various descriptions. The young gentleman to show his progressive tendencies smoked a real Egyptian cigarette, from an artificial amber holder, as he drank his tea.

Then came a party of gentry, our more immediate neighbours,

who disdained to join with the common crowd and yet did not want to be left out amidst such general popular acclamations. There were even one or two whose slightly apparent air of bad grace showed that their old conservatism and enmity was not yet thoroughly extinct. They presented a pair of silk bordered scrolls written by the best calligraphist in the city.

Last, but not least, came the official representatives of the people, the councillors of the 5 gates. It is difficult to say which token of congratulation and goodwill we valued most, the congregation's, the street elders', the neighbouring gentry's or the town councillors'. The latter brought another large black tablet with characters of proportionate size carved in red and gold on a black ground, 聖教通行 The Holy faith is Catholic.

The tablet will also be hung in the front porch and be visible from the street, and is especially appropriate as our premises are only a stone's throw or so from the Romanist Mission.

I must not omit to mention the least, but not last, of our well-wishers. Some beggars had gathered at the front door, like eagles round a carcase, knowing that a feast was on the board. Collecting a few unexploded crackers, and watching their opportunity, unobserved by the 8 soldiers whom the mandarin had told off to us on special duty for the day, they ran in and deposited on the table two rags of red paper, *sic* a pair of scrolls, with their congratulations. They were immediately hounded out by the soldiers, but were followed, nevertheless, by our feelings of grateful appreciation.

The smoke of the crackers gradually cleared and as the hour of the afternoon meal was drawing nigh, the people gradually repaired to the large guild not far from us, where a repast had been prepared for them, 25 tables of 8 each. When the 200 guests were seated, and fairly under weigh, we seized our opportunity in an interval between the courses, and went round and bowed our grateful acknowledgment of their hearty welcome.

The day so past; but the tablets and scrolls still adorn our walls as a perpetual evidence of our abundant entrance into this city and of an unprecedented manifestation of goodwill on the part of the people.

Join your prayers with ours that they may speedily, individually and collectively, unbar their hearts, and throw open their doors to give entrance to the King of Glory.

WALTER SQUIBBS.



## West China Religious Tract Society.

## List of Members with their Contributions for 1903.

	<i>Tls. cts.</i>		<i>Tls. cts.</i>
Anon, Reigate	40.00	Adam, J. R.	
Adams, Dr. and Mrs.	6.00	Aldis, Rev. W. H.	2.00
Allen, Mr. and Mrs. H. A. C.		Arnott, Miss	
Barclay, Miss P.		Barham, A. H.	3.00
Beaman, Mr. and Mrs.	6.00	Beauchamp, Mr. and Mrs. M.	
Brackbill, Miss S.	10.00	Bradshaw, Rev. F. J.	
Brown, Miss MacT.		Brooks, Miss	10.00
Broomhall, Mr. and Mrs. A. H.	6.00	Beech, Rev. J.	
Cady, Rev. H. O.		Callum, Rev. and Mrs. D. A.	6.00
Campbell, Rt. Hon. J. A.		Canright, Dr. and Mrs. H. L.	10.00
Cassels, Rt. Rev. Bishop W.		Caswell, Miss E.	3.00
Claxton, Rev. and Mrs. A. E.	7.00	Colebroke, Miss A.	3.50
Corlies, Dr. B.	13.00	Culverwell, Miss F. H.	2.50
Cumber, Miss. M. L.	5.00	Curnow, Rev. and Mrs. J. O.	3.00
Curtis, H. H.		Davey, Rev. W. J.	3.00
Davidson, Mr. and Mrs. R. J.		Davidson, A. W.	
Davidson, A.	3.00	Davies, Miss H.	
Decker, Miss N. M.	3.00	Dymond, Rev. F. J.	5.00
Edmonds, Miss Dr. A. M.	3.00	Endicott, Rev. and Mrs. J.	15.00
Evans, Rev. A. E.	5.00	Ewan, Dr. and Mrs. R. B.	5.60
Faers, Mr. and Mrs. A. H.	5.00	Foster, Miss	
Galloway, Miss H. R.		Grainger, Mr. A.	
Grist, Rev. W. A.		Hamilton, Mr. E. A.	1.33
Hannah, Mr. C. B.		Harris, Mrs. T.	8.00
Harris, Miss Dr. L. E.	3.00	Hart, Rev. Dr. and Mrs. V. C.	
Hartwell, Rev. G.		Hobbie, Mrs. J. A.	3.00
Hewett, H. T.		Hicks, Rev. and Mrs. C. E.	
Hunt, Miss E. M.		Hutson, Mr. and Mrs. J.	
Hyslop, Mrs.		Jackson, Rev. and Mrs. O. M.	7.50
Jackson, Mr. B. H.	3.00	James, Mr. and Mrs. T.	
Jennings, W.	3.00	Johanson, Rev. J. A.	3.00
Kilborn, Drs. O. L. and R. G.	7.10	Killam, Miss Dr. M.	5.00
King, Mr. and Mrs. N. E.	1.94	Kirkwood, Dr. T.	3.00
Kitley, Rev. W.		Knight, Miss M. C.	2.00
Kolkenbeck, Miss	2.50	Laughton, Mr. W.	2.10

Lawrence, Mr. and Mrs. A.	12.00	Lewis, Mr. and Mrs. C. G.	
Lewis, Rev. and Mrs. S.	20.00	Lloyd, Miss F.	
Manly, Rev. and Mrs. W. E.		Manning, Miss E. C.	3.00
Mason, Mr. and Mrs. I.		McCartney, Dr. and Mrs. J. H.	5.00
Macfarlane, Mr. J.		Melloday, Miss L.	3.00
Mertens, Miss E. D.	2.00	Morgan, Rev. C. A.	
Mortimore, Rev. W. J.	8.00	Moses, Mrs. K. E.	3.00
Murray, Mr. and Mrs. J.	10.00	Murray, Mr. T.	14.22
Myers, Rev. and Mrs. Q. A.		Neave, Mr. J.	7.00
Openshaw, Rev. and Mrs. H.	13.00	Oram, Esq., C. B., Sprague	9.00
Parker, Rev. and Mrs. J.		Parry, Dr. and Mrs. H.	
Parsons, Rev. H.	6.00	Peat, Rev. J. F.	
Peile, Mrs.	3.53	Phillips, Rev. and Mrs. A. A.	2.00
Polhill, Rev. and Mrs. A. T.		Polhill, Rev. and Mrs. C.	
Pollard, Rev. S.		Preedy, Mr. A.	
Ramsay, Mr. H. C.	3.00	Ramsay, Miss I. H.	2.00
Rhodes, Mr. and Mrs. J. H.		Ririe, Mr. B.	
Rose, Mrs.		Row, Mr. G. F.	
Salquist, Rev. C. A.		Sanders, A. H.	
Savin, Dr L.		Simpson, Miss A.	10.00
Smith, Mr. and Mrs. G. Cecil—		Smith, Mr. John	
Smith, Dr. and Mrs. W. E.	5.00	Seward, A. E.	4.00
Southall, Mr. and Mrs. S.		Squibbs, Dr. W.	1.00
Strange, Mrs. Neville		Stevenson, Mr. and Mrs. O.	
Taylor, Rev. and Mrs. J. Hudson		Taylor, Rev. W. C.	4.00
Thorne, Mrs. L. A.		Torrance, Mr. T.	
Toyne, Mr. E.	5.00	Turner, Mr. P. J.	3.00
Upcraft, Rev. and Mrs. W.M.		Vale, Mr. and Mrs. J.	
Vardon, Mr. and Mrs. E. B.	10.00	Waters, Mr. B. C.	
Wells, Miss G. E.		Wellwood, Rev. R.	
Wigham, Mrs. H. M.	3.56	Wigham, Mr. and Mrs. L.	5.00
Wigham, Mr. B.	3.55	Willetts, Mr. T. G.	
Williams, Miss F. M.		Williams, Miss M. J.	3.00
Williams, Mr. R.	2.00	Williams, Mrs. Seymour	
Wilson, Rev. and Mrs. J. W.		Windsor, Mr. and Mrs. T.	12.00
Wolfendale, Dr. R.	9.80		

The list of contributions has usually been printed at the end of the Annual Report. This year they were left out rather than delay the printing, the figures not being available when the MS. was sent off to the printers.

It is very encouraging to see how many members do subscribe. Needless to say, those who overlooked it last year may console themselves in the most happy way by sending last year's along with this year's Contributions, which are not only due but also very much needed.

ARTHUR E. CLAXTON,  
*Secretary.*

### British and Foreign Bible Society Centenary Fund.

The following is a list of subscriptions from the various stations in East Sich'uan in the order which I have received them:—

Private donation	Tls. 1.00	Kai-hsien district	Tls. 3.26
—Ditto.—	5.00	Sin-tien-tsi	8.41
Wanhsien	4.09	Shuen-k'ing	3.00
Shüting Fu	11.00	Liang Shan	3.62
Kwan-üen	1.00	Nanpu	3.38
Paoning Fu	8.11	Pacheo	1.80

Total Tls. 53.67  
or (about) £7 : 3/-

All friends have not stated what amount was given by Foreigners and what by Natives; but the Christian Natives have done well.

The account is now closed.

*Wanhsien, May 26th, 1904.*

WALTER C. TAYLOR.

### A Journey round P'ukiang & Villages.

P'ukiang "the city by the sweet flag river" was opened as an outstation in March 1903. It lies 20 miles S. E. of Chungcheo, our central Station; and about 70 miles S. W. of Chentu the capital of Szchuan. It is a small city with a population of about

3,000 people situated in a poor farming district, and off the main road for trade, in consequence many of the people have a hard struggle for existence. Its chief trade is in timber—large quantities of building timber and firewood being constantly floated down to Chentu.

To this city we "wended" our way on April 27th accompanied by wife and children on one of our periodic visits. I use the word advisedly for we were quite a cavalcade—two chairs for my wife and children and native nurse, and three coolies carrying our boxes of books, eatables and bedding—the poor "pastor" tramping behind accompanied by two Chinese soldiers, our Chinese cook and our milking cow with its calf bringing up the rear, driven by our cowboy. A typical picture of a Szchuan married missionary itinerating.

We found the old evangelist and his wife and a group of enquirers ready with a warm welcome.

Next day, being market day, was spent in book-selling at the shop door. In the morning on non-market days we had a quiet time with a few enquirers, taking them through Dr. John's Catechism and some Scripture texts. Our evening meetings were devoted to a series of addresses on the Early Church in the Acts of the Apostles,—the majority present being interested enquirers. We hope that a few of these may soon be selected for baptism. I visited a village 6 miles away where I met with two enquirers. After a day of book-selling and tea-shop preaching we held a meeting in the evening in an eating house belonging to one of these, at which about 20 of the village people attended—the first meeting for the worship of God ever held in that village. Here I met a respectable old man of 70 who had never heard the Gospel before. He listened attentively to the old old story and accepted a Gospel and tract. He belongs to a district where there is already a small church, and promised to attend the meetings there.

Returning to P'ukiang for the Sunday there was a larger sprinkling of enquirers. My subject was "the Bible" and gave them an account of the British and Foreign Bible Society. Our Chungcheo church has subscribed 8000 cash towards the Society's Centenary fund.

After another day with the P'ukiang enquirers, our cavalcade left again for a 5 day's preaching and book-selling tour among the



P'ukiang villages. In addition to the above company we had with us two enquirers who helped in preaching and book-selling. The first village we reached was called "the village of the great pool" the dragon of which pool is still worshipped. Our sales were not very large, but many heard the Gospel and we presented each family in the village (of 80 families) with a tract. My wife met a large number of women in the inn and we held a Gospel meeting at night at which about 50 of the village people attended. Next morning we left for a small village called "The Village of the Eastern Hell" so named from a temple. The market was a busy one and our sales were brisker, many buying complete sets of the Gospels. Here my wife had a good hearing among the women. After dinner we moved on to the "Village of the Sweet Waters" the place itself greatly belying its name. Here we met 5 enquirers who attend P'ukiang. With these we had two evening meetings, many of the villagers attending. We sold 1 New Test and a number of Scripture portions. Next morning we moved on to the "Great New Village" although most of the houses seemed to date from somewhere near the Flood. There we had a real crowd. We spread our books and were at once thronged. My wife tried to talk with the women but was crowded out into the small backyard— they were at once curious and scared and said they could not understand her words. Fortunately we had secured an inner room where we could retire, but our meals had to be secured in a shop-front and we had an audience stretching across the street and from other vantage points, watching the foreigners eat. We were recompensed by a good quiet meeting at night. In this village no foreigner ever stayed before to our knowledge and in none of them were Gospel meetings ever held. Our store of books by this time was sold out and we returned to P'ukiang for the Sunday. In each place we were respectfully treated and got an attentive hearing. At the last place an old woman—a seller of opium—listened most intently, bought a Gospel, and went away saying "I never heard this doctrine before."

On Mouday we left to pay a long intended visit to Sheo-an-chen the largest of the P'ukiang villages and almost as big as P'ukiang itself. Here there has been considerable interest and a small group of enquirers gathered together. We put up at an inn in the main street where we had a shop front for meetings

and a sleeping room behind. We spread our books and sold several hundred scripture portions and tracts in a few hours. It took three of us to hand them out and take the money. No Protestant missionary has visited here before, so the foreigner, but especially his wife and children, were a real curiosity. Here we stayed 4 days holding meetings each evening. The first night our audience extended right across the street, the little rooms only seating the more interested enquirers; and was fairly rowdy being disturbed by the street children, but after an appeal to the village elder, meetings were quieter. The enquirers here are anxious for a meeting place of their own, and one of their number—a well read and even tempered man—has offered a broken down house which, if repaired, will make a place to begin in; so that this place will probably form a new outstation, its large size making it a suitable centre. Large numbers of women came to see the foreign lady each day—the majority out of mere curiosity, but several settled to learn hymns and scripture sentences. Our last stay was made next day at a village 10 miles from Chungcheo where we held one more meeting, leaving next day for home. Wife and children were glad of the quiet after 18 days of being surrounded by Chinese women.

After a day of Meetings in Chungcheo I left in company with a bookseller and servant, this time on horseback, for a long promised visit to a place called Kiahmenkuan, from whence there have come reports of large numbers believing the doctrine. Taking two villages on the way we sold books and stayed a night in each place, reaching our destination on the third day. I found a small group of would-be enquirers, who have been attending the Baptist mission at Yacheo occasionally, but whose motives are open to question.

They have been gathering together, I learned, in a very irregular way and at uncertain intervals in the house of one of their number, who smokes opium very heavily. The household idolatry was not taken down and of those enquirers I met, many knew next to nothing of the Gospel. I held 4 evening meetings in the inn where we stayed and two Sunday services in their house. They had the household idolatry taken down and the teasop in the front part was closed for the day. This place lies 80 li (27 miles) from Chungcheo and is a large sized village, divided by a river, into two parts. The whole district grows opium which forms

their spring crop, and every family seems to have something to do with the drug either growing, buying, selling or smoking it—resembling very closely Yunnan province. I left with them an outline of our church principles and a proclamation relating to lawsuits and asked them to come into Chungcheo once a month, that they might learn some of the doctrine.

C. I. M. Chungcheo

FAWCETT OLSEN.

### Notice to Subscribers.

Owing to the higher rates for Postage under the new Tariff of the Chinese Imperial Post, some of our subscribers feel that they can no longer send copies of "The West China Missionary News" to the home lands. We wish to reassure these friends.

We find that by French Post we can still send the *News* to England and America and all other countries in the Postal Union for 2 cents, the cost for all parts of China being 2 cents also.

As there is a French Post Office at Chungking we intend to send the *News* in future by this means.

ED.

### Bible Christian Methodist Mission, Yunnan.

I have just returned from a three months' itineration in the North of this Province. For a "maiden" trip it has been enjoyable—a very limited vocabulary notwithstanding.

The first weeks were spent at Lao-ua-t'an, where we have secured an inn and converted it into a "Gospel Hall," with a native evangelist in charge. The city is six days from Sui Fu and lies on the main-road to Yunnanfu. A busy opium-centre; it is notoriously wicked. Hence the greater need of the Gospel. The Romanists are strong in the district, but we have long felt the desirability of being represented there. As far as I could discover the prospects of a good work being accomplished are hopeful. A number of interested friends are gathering round;

several have entered their names as enquirers; and a day school is being organised.

A Sunday at Liang Uan K'i was full of encouragement. About 30 attended each of the two services, and continued to avow belief in the lowly Nazarine. God grant them a living faith and a Christ-like life.

From Liang Uan K'i I crossed the hill to Fu Kuan Tseng. This city containing from 16,000 to 20,000 inhabitants, stands on the Yangtse, about 300 *li* above Sui Fu. It is prettily situated and will form a convenient centre for the evangelization of the northern district. We hope to see ere long a foreigner stationed there.

Since last October, an evangelist—Bro. J. Li has been occupying convenient premises built for the preaching of the Jesus religion. A day school for boys and girls is in full swing.

During my three weeks' stay in the City I was pleased to discover signs of increasing interest in the Truth. Most days I had the joy of proclaiming "Jesus Christ our Saviour King" and heartily thanked God for the privilege of a "loosened tongue"—these were almost my first efforts with the language.

Bro. E.—an evangelist, travelling with me—narrowly escaped drowning whilst bathing in the small river at Fu Kuan during my stay. We are deeply grateful for his escape.

At Huang Ping K'i I spent several pleasant days. Capital premises have been erected by the Chinese and some hopeful cases of enquiry exist. A great joy to me was the experience (the first) of an idol-burning. How delightful to see the *old man* being thrust out of the home; may the New Man, Christ Jesus come in and reign.

By invitation I spent a day at T'ai Ping Tien. There is much difficulty with the Romanists. How eager professors of the various religions are to betray each other. "Send out thy Light and thy Truth, let them lead them."

A great work waits to be done in the North of this Province. With expectant eyes and prayerful hearts we wait the Dawn on the Hills of T'ang.

H. PARSONS.

*Tong Chuan Fu.*

*May 16. 04.*



## The Conference of Missionaries in Korea in 1904.

Postponed by  
THE RUSSO-JAPANESE WAR.

DEAR EDITOR:—

Please insert a notice to the above effect in your valuable paper for the benefit of any of your readers who may have been planning to attend the Conference this fall. Due notice will be given when events make it possible to hold the Conference.

Very truly yours,

W. D. REYNOLDS,

*Chairman Publication Committee.*

## Shuen-K'ing Notes.

DEAR EDITOR,—It is long since you secured any account of work from our Station. This is mainly owing to Mr. Jennings (who acted as our correspondent) having moved to K'ai Hsien. Since he left us I have not quite forgotten his vacant office, but alone in the midst of a growing work, it has been easier to put off than fulfil the, by no means heavy, duty of a sub-Editor. However we must not lose the interest and sympathy of fellow-missionaries by a too long continued silence.

In our city work we are enjoying encouragement in the greatly increased number of regular attendances at Services and Classes. Our most spacious place (the t'ing) hardly accommodates fine-day congregations; so that Church-building is much on our minds. Last Sunday we baptized six men and five women, and received nineteen male and female Catechumens. During the year we pray for an increase of, at least, fifty souls. Of those baptized, one man has come on very slowly. Years ago he destroyed his idols. After a long interval he commenced attending Sunday morning Services. Later again, he decided to keep the Sabbath and attend classes as well as services. Months after he prayed in the week-night P.M., and at length came forward for baptism. We have been in touch with him since the opening of this station. It is no small joy to see the definite steps towards full decision in a case like this, and an encouragement to hope on in cases which seem irresponsive.

The country work attached to Shuen-k'ing grows and extends beyond the power of one man to do anything like justice to it. We have five outstations opened, and a service held in a private house on a market where, so far, a house cannot be rented. Within the last six months, we have baptized six men, and received about sixty Catechumens in these places. Much more visitation is need, but, alas! I am the only male missionary in the whole of this Prefecture, and one sometimes gets pressed to bewilderment by the many urgent calls.

I must not trespass any further upon your space, beyond to say, in the midst of all our labours we find time to read *The News* and take prayerful interest in all the work reported.

Yours very sincerely,

C.J.M., Shuen-k'ing Fu, May 26th, 1904.

A. E. EVANS.

### Wanhsien Notes.

May has been a month full of encouragement. On Sunday the 8th, we received 18 enquirers at our P'eh-ang-ping outstation, and on 22nd, 14 more in the city. Six new families have also burnt their idolatry, among them some expensive idols, and one man burnt his credentials, certifying him as a member of Ko-ti-huei. The numbers attending the outsiders' classes grow both among men and women, at one men's class on Thursday evening 60 men were present, and all coming more or less regularly.

We trace not a little interest men first have in the Gospel, or rather in their first coming about us, to the Magic Lantern services. These we try to have every other Friday, for men, for women, and for children in turns. At our last some 150 men were present and listened to an outline story on the Life of our Lord. It has become necessary to consider the enlarging of our Iang-ho k'i church. At the Sunday services the comers sit and stand right across the main village street, which is hardly desirable. During the month we have started a School for better class children (boys) for teaching reading and writing in English. We have no regular days for study, the scholars

come only when it is convenient to so give up two hours of a day. The first half hour is for Scripture teaching only; we are limited to ten Scholars for the present. We used our cemetery for the first time on the last day of the month for a child of one of our members.

WALTER TAYLOR.

Wankhsien, June 2nd, 1904.

### Chentu Notes.

We are rejoicing with our C.L.M. friends over the purchase of property suitably situated near to their present work. It will be occupied by a residence and training school for probationers, and will be under the efficient control of Mr. Grainger.

Empire Day loyalty found room for expansion this year in the grounds and groves of a large temple some distance from the South gate. Thither on wheels, on horse, in chair and afoot our British subjects, together with U.S. friends, wended their way and whiled away a halfday in sports, rambles and feasting, not neglecting to drink deeply and devoutly to the peace, prosperity and perpetuity of the Empire.

The first meeting of the Chentu Association was held at H.B. M. Consulate-General on May the 20th, when the English speaking foreign community, together with several visitors, listened with much profit and pleasure to a paper by Consul-General Hosie. The subject, which was handled with the facility and force of one thoroughly familiar with the facts, dealt with the natural products of Szchuan. The abundance and variety of these much surprised and surpassed the dreams of even long resident workers, and will set not a few to a more scientific scrutiny of the common things around us. If this first meeting is in any way a fair criterion of the future, then the mission of the Association is assured.

That the Anti-Footbinding Movement is really moving is everywhere manifest in the capital. Individuals are frequently unbinding, numbers of families are banding together for mutual benefit, high officials are favorable, and anti-footbinding meetings are well attended. At the last meeting of the Chentu Society Mrs. Neave addressed a crowded courtyard full of women—

many of whom took the pledge; while, at the men's meeting, after Mr. Andrew's address, some thirty-five men joined the movement. In each case, the Viceroy's recent proclamation was the text, and with excellent effect. The next to go must be opium, and we are organizing. It will mean a long and bitter battle so the necessity of beginning now.

— *Personals*:—Mr. Fergusson is away to the North and North East of the Province in the interests of the B. and F. Bible Society. Mr. and Mrs. Hoffman and Misses Brooks, Brimstin, Neilson and Fox have gone to the mountains at Kuan Hsien. Mr. Beech has been North seeking building material for the coming M. E. M. College. Mr. and Mrs. Andrews and Mr. Munn have been the guests of Drs. Kilborn. Mr. and Mrs. Endicott and family have arrived from Kiating, and already Mr. Endicott has the foundations laid out for the new C. M. M. press buildings. Dr. Parry and Miss Trudinger have reached us from Chungking. The former has gone on with Mr. Edgar to Thibet, we expect to report the latter similarly later. Mr. Vale is again on the tramp, or rather trot now, for he rides a horse. Mr. Hartwell and Mr. Grainger have been holding special services in their respective churches.

"It used to be,"

Mails *healed* all ills.

But now, ah me!

We *foot* long bills!

*Chentu, June 9, 1904.*

### Suifu Notes.

On the 12th of the 3rd Moon we had a very large and interesting anti-footbinding meeting, the first in a series of monthly meetings, which it is hoped will be held during the year. Posters were put up throughout the city as was also a proclamation from the Fu. On the day of the gathering "sandwich-men" carried boards through the streets, calling attention to the place and hour of the meeting. More than an hour before the time, the large new C. I. M. chapel was filled. It is estimated that a thousand had to be turned away for lack



of room—all the aisles being crowded and every window full of eager listeners. A more orderly and attentive crowd it would be difficult to find anywhere. After several good addresses the meeting closed with the singing of the Doxology, which made up in heartiness for what it lacked in harmony. Another meeting was held when Mrs. Little was here,—Mrs. Little giving the address and Mr. Wellwood interpreting in his masterly way. After both meetings a goodly number came forward to sign the Pledge. May the good word go on.

At the C. I. M., Mr. and Mrs. Faers have had the joy of welcoming a fellow-worker in Mr. Coates, and also the pleasure of moving into their fine new house.

At the A. B. M. U., there has been a reinforcement of three—Mr. Rudd and Misses Page and Cole, all of whom are busy with the study of the language and the people.

It is hoped that the Hospital building may be completed in the autumn and that the building of a Boys' School may be begun then.

The city work is progressing and Mr. Wellwood reports steady growth in the out-stations.

May we pray more earnestly for such an outpouring of the Holy Spirit upon us and the native christians, that we may indeed become magnets drawing these people to the feet of Christ.

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### Chungking Notes.

There are signs that summer is begun in that most of the bungalows are already occupied and a number of the School children have left for their up-country homes at Chientu, Suifu and Kueichow.

The river is steadily rising, and the *Woodcock* left for her summer quarters at Kiating on 6th June and the French Gunboat followed soon after. The *Kinsha* left on 17th inst. for Suifu with Colonel Manifold's surveying party.

**The War.** The Japanese continue their successful advance.

A telegram was received on 30th May saying that certain forts around Port Arthur had been taken and many guns and the connecting railway destroyed.

The Tabulated Reports for the past year of the eight Missionary Societies, three Bible Societies and the Tract Society are published this month.

It will be noticed that a very encouraging increase is shown under every head except that of "Probationers Received" which was abnormally large in the previous year. This increase is more apparent than real as the Statistics of last year were incomplete. These Tables now published show the work of an additional 108 Foreign missionaries.

There has been a very real increase in the enlistment of Chinese workers. No less than 60 Native ministers, 35 Evangelists and 16 Bible Women have joined the ranks in addition to those of last year.

There have been 388 more adults admitted to the membership of the Church than the number admitted in the previous year.

The other general items of increase are;—

18 mission Stations.

127 Out-stations.

14 Schools

606 Scholars.

17 Theological Students.

6 Hospitals.

7 Dispensaries.

22840 Patients Treated.

M. E. M.— June 9, Mr. Peat and Mr. Crawford returned from an itinerating trip through Pi San district. They report much growth and progress of the work. Miss Manning and Miss Jones, Mrs. Peat and children and Mrs. McCartney and children have taken up their abode on the hills. June 11, Mr. Peat left us again for an other trip into Kiang Peh district. He does not let much grass grow under his feet.

Many friends in the west of China will be glad to hear that Mr. Cady reached America in better health than he left China. The last letter received from him stated he was attending a convention in California. We hope he will be spared for many years of useful service. June 11th, Dr. McCartney received a letter from his son Roy stating that he had reached his destination in good health and spirits. He is attending School at Girard, Ohio, and is making his home with his grandparents who reside there.

Sunday, June 19th, a new Church is to be dedicated at Lung Wang Tung, built entirely by native subscription. Work has commenced on the new church, school and dispensary at Kiang Peh. The new dispensary for out-patients of the General Hospital is completed and will be occupied on the 1st of July.

The bell tower of the M. E. Church is nearing completion and the old bell will soon be swinging over the Church.

F. F. M. A.—Mr. and Mrs. R. J. Davidson, Mr. and Mrs. Maw and Miss Child arrive in Chungking on May 27th, after a slow but pleasant journey up river. Mr. and Mrs. Davidson remained in Chungking for a little over a week, when they proceeded to Chentu via T'ungch'wan accompanied by Dr. and Mrs. W. H. Davidson who are taking up work in T'ungch'wan and district.

The building of the Boys' School over river is fairly well under way. At Suiling and T'ung'chwan building is also going forward. The Gynnasium at the Hill School is almost finished, much to the delight of the children. The completion of the play-ground is yet in the future. Funds are exhausted and Chinese workmen move slowly. Any friend desirous of helping forward this playground can communicate with Alfred Davidson.

During the past month three new members have been received into the Church, one a woman formerly a Buddhist Nun and two men—one a large merchant in the city and the other a coolie, all expressed an earnest desire to serve the one Master.

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### The Child-Davidson Wedding.

The civil ceremony which united Mr. Alfred Davidson and Miss Caroline Emily Child in marriage was performed at the British Consulate by H. B. M. Consul Sly on Saturday June 4th.

In the afternoon of the same day, invited friends, among whom were a number of Chinese, gathered at the chapel on T'sang Ping-kai where at a meeting after the manner of the Friends, the religious rites were solemnized.

The chapel, being decorated with palms and other potted plants had much the appearance of a drawing room. The bridal party was preceded by the brothers and sisters of the groom, and

Misses Mary Endicott and Ida Ririe who acted as bridesmaids. The bride was becomingly dressed in white silk, wore a crown of orange blossom, a bridal veil and carried a large bouquet of white lilies and ferns.

An appropriate hymn was sung, after which Mr. R. J. Davidson offered prayer and read Psalm. XCI.

After the words were spoken which united the two Friends in holy matrimony, prayer was offered by Rev. Jno. Parker and Mr. James Murray.

Mr. R. J. Davidson gave a short address with "we will strive together for all that is noble and good" as his theme. A few appropriate remarks by Rev. Q. A. Myers were followed by a hymn sung by the children of the Hill School. After the benediction by Mr. Leonard Wigham the guests retired to the drawing room of Mr. and Mrs. A. Warburton Davidson where congratulations were offered the happy couple, and refreshments served.

Mr. Davidson came to Chungking two years ago and has made many warm friends in this community. Miss Child recently arrived from England in company with Mr. and Mrs. R. J. Davidson and Mr. and Mrs. W. A. Maw of the Friends' Mission.

Mr. and Mrs. Davidson will spend this year in the bungalow on the hills.

Other friends than those of Chungking will join in hearty congratulations and best wishes for future happiness.

We wish for them many fruitful years of missionary life in West China.

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### Marriage.

DAVIDSON-CHILD—JUNE 4th, At H. B. M's. Consulate, and afterwards at Friends' Meeting House, Chungking, Alfred Davidson, son of Adam and Mary Davidson of Hillsborough, Ireland, to Caroline E. Child, daughter of Rev. Benjamin Child of Dudley, Worcester-shire.

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### Birth.

**June 11th.** At the M. E. M. General Hospital Chungking, the wife of Antoine Viallon, Director of the French Post Office, of a son—Charles Jules.

**June 22nd.** At Kwan Hsien, Szchuan the wife of James Watson, China Inland Mission, of a daughter named Edith, Mary.

**June 23rd.** At Brae Head Bungalow, Chungking, the wife of Mr. James Murray of a son—Thomas Rodger Murray.

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*N.B.—All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH OF EACH MONTH.*

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## Statistics of Missions in Szechuan Kueichow and Yunnan for 1903.

[illegible]

# Course of study, III. & IV. Girls' Boarding School, Chungking.

YEAR.	BOOKS AND CHRISTIAN BOOKS.	CHINESE	HISTORY	SCIENCE	MATHEMATICS	READING WRITING COMPOSITION.	Music.	Phys. Cult.
I.	San Tsé Kin. Lord's Prayer. Apostle's Creed Commandments	Nu Fm Kin, 100 Names.	Primary—(3 years.)		Notation and Writing p. 1000.	Wang's Primer, Vol. I.		
II.	Gospel in Verse. Catechism. 5 Hymns.	Shao Kin, Nu Si Shu, Vol. I.		Primary Geography.	Mental Arithmetic, Vol. I.	Wang's Primer, Vol. II. Study of Form. Writing characters.		
III.	Gospel of Mark. Selections from New Testament.	Nu Si Shu, Vol. II. & III.	Intermediate—(3 years.)	Primary Physiology.	Mental Arithmetic, Vol. II.	Wang's Primer, Vol. III. & IV. Plain Drawing. Peep of Day.		
IV.	Life of Christ Harmony of Gospels.	Nu Si Shu, Vol. IV. Da Shio.		O. T. History. (Primary.) Geography. Hygiene.	Written Arithmetic, Vol. I.	I fenny and the Beasts. Stories for Home and School.		
V.	Acts—Epistles.	Dsong Long.	N. T. History. Chinese History.	Geography. Hygiene.	Written Arithmetic, Vol. II.	Nature Stories. Christie's Organ.		
VI.	Pentateuch O. T. in Verse.	Analysts, I & II.	O. T. History. (Advanced.)	Physical Geography. Botany.	Written Arithmetic, Vol. III.	Pilgrim's Progress. Letter Writing.		
VII.	Historical and Poetical Books. Evidences of Christianity.	Mencius.	High School—(2 years.)		Algebra.	Christian Biographies. Letter and Essay Writing.		
VIII.	Major and Minor Prophets. Revelation Plan of Salvation.	Mencius.	Church History	Astronomy. Geology.	Plana Geometry. Review Mathematics.	History of Reformation. Ancient Literature.		

—Vocal and Instrumental: (optional)—

—Throughout the course—

Continued throughout the remaining years.





## Statistics of Book Circulation in West China for year 1903.

	Colporteurs.	Bibles Sold.	New Testaments Sold.	Portions Sold.	Tracts Sold.	Totals.	Places Visited.	English Miles Travelled.
British and Foreign Bible Society.	36	1765	4119	61,229		67,117		
American Bible Society, Chentu.	3	523	1801	30,527		32,851	814	2972
Ditto. Chungking.	11	1114	4023	100,880		106,017	3045	39564
National Bible Society of Scotland.	21	380	2209	91,534		94,123	2627	75276
West China Religious Tract Society.					131,000	131,000		
Total.	71	3786	12152	284,170	131,000	431,108	6516	117912

*Continued from second Page of cover.*

Advantage No. 4. The freight from Mississippi Valley points to the Orient is not the same as from San Francisco, as can be readily shown by consulting printed Tariff of Rates. No Eastern house and no Railroad line has any special advantage over any other. Overland rates are governed by the Interstate Commerce Law, and are alike over every railroad to every Port of Call, from every city and from every shipping house.

Advantage No. 5. Besides saving in freight rate, the time saved is a considerable item, insurance is less, and no delay waiting for a carload order.

Advantage No. 6. Geographical location, that cannot be overcome.

Respectfully soliciting your patronage for 1904, we remain,

Yours faithfully,

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## WATCH THIS PAGE EACH MONTH For AMERICAN DISPENSARY Prices.

Received in good condition the following confectionery.

Peppermint Lozenges, 1 lb. 35cts.	Caramels 50cts. 1 lb.
Plain Chocolates 35cts. 1 lb.	Musk Lozenges 50cts 1 lb.
French Mixed 50cts. 1 lb.	American mixed 40cts 1 lb.
Peanut bars 1 lb. 35cts.	Sugar Almonds 60cts 1 lb.
Plain mixed 25cts 1 lb.	Broken mixed 25cts 1 lb.
Licorice sticks 70cts 1 lb.	Sugar Coated Licorice 60cts 1 lb.
Pony Hearts 60cts 1 lb.	Butter sticks 40cts 1 lb.
Pure California Fruit juice tablets 60cts 1 lb.	
Sapho mixed 40cts 1 lb.	Strawberry Drops 40cts 1 lb.
A small quantity of No. 1 Chocolate Cream marchmallows at 60cts a lb. left.	

Chewing gum 8cts a pck.

Don't forget that we are the headquarters for Lime juice, Strawberry vinegar and Lime juice Cordial. Hewlett's Lime juice 1 pt. 25cts.

A large consignment of Washing Soda just received 7cts per lb. Calverts Carbolic soap, long bars 35cts a bar. Calverts Carbolic tooth powder.

While it lasts Ivory Soap, small cakes, 100 cakes to case. Cts. 9.00.

First come first served.

The Society for the Diffusion of Christian & General Knowledge  
Among the Chinese. ( S. D. K. )

WEST CHINA DEPOT, CHENTU.

NOTICE.

On account of the changing of the Postal Rates for newspapers and parcels we are compelled to quote the prices of our Magazines, etc., apart from postage.

The following will be charged until further notice: -

Wan Kuoh Kung Pao, (A Review of the Times)

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538

# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM.

PRINTED AT THE LUNG MEN HAO PRESS, CHUNGKING.



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San Francisco, Cal.: May 2nd 1904.

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Respectfully soliciting your patronage for 1904, we remain.

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SMITH'S CASH STORE, Inc.,

PER H. A. SMITH.



# The West China Missionary News.

Vol. VI.

AUGUST, 1904.

No. 8.

## CONSCIENCE.

"**E**THICAL considerations," said Robert Louis Stevenson, "are mostly irrelevant. They are always being dragged into questions with which they have nothing whatever to do. The intention may be very good, but those who insist on bringing to every question the test of ethical considerations are sadly lacking in intelligence. They do not perceive that the all-important consideration is the artistic unity of the scene. Ethical considerations should come in sometimes, but only when they do not trespass on the sense of artistic unity."

In other words, right and wrong are not to be considered so much as aesthetic or artistic unity. Paganism is better than Christianity. Revelation is often irrelevant. The world has been spoilt by Judaism. And the object of all well-wishers of mankind should be a whole-hearted return to the good old times, when every man did that which seemed good in his own eyes, and; save occasionally when it might increase his pleasure, dispense with what is chiefly a worry, his conscience.

There can be little doubt that the majority of mankind like that sort of teaching. The natural man wants a good time now, and trusts to luck that he won't have to pay for it later on. The only fault he has to find with such teaching is that conscience should be prescribed sometimes. Why have any of its interferences?

The more thoughtful and worldly-wise will go half way and compromise. They, too, would like to have a good time now. But they give hostages to the future. They pay an assurance premium by careful selection of occasions when conscience may influence them, in order that they may have a claim (as they think) after death. It is with these that we find a plentiful crop of vagaries. They will do surprising things, and even sometimes surprise us by an exceedingly admirable action.

The spiritual man accepts the fact that this is a universe of order; that what a man sows that shall he also reap; that right is the only way of blessedness, and that for all wrong there is inevitable nemesis. These are they who through faith subdue kingdoms; have trial of cruel mockings, bonds and imprisonments, who go through great tribulations, but in the end are before the throne of God, and serve Him in the everlasting habitations of joy, and will wear the crown of life and glory.

The natural man would stifle conscience all the time; the worldly wiseman would stifle it part of the time; no man finds it easy to follow all the time; but the spiritually minded will enlighten his conscience by increase of knowledge, and train it by good use and obedience.

But not even with the latter does his use of it always and invariably turn out quite satisfactory, for conscience is not an infallible guide. It has to be enlightened and cultivated. At the best it may become trustworthy and reliable as a counsellor, but never infallible enough to be an absolute Director. Louis the sixteenth, like Hamlet, had conscience enough to make a coward of him. Both were frightened by the consequences that might follow an ill deed. Louis vowed gifts to his patron saints in hope of absolution beforehand for the murder he had resolved on. Hamlet through fear refrained from committal of the contemplated crime. There was abundant room for improvement in that kind of conscience.

The "sense of honour" restrains a man of fashion from doing certain things. He would not look inside a letter not meant for his perusal, or allow himself to listen to a conversation not intended for his ears, or hide a fact for the sake of some pecuniary gain.

But in other matters not within his little code, which is always

A little garden walled around, chosen and made peculiar ground," he will shew that he has no scruple, such as by making a plaything of the defenceless; or by evading just debts that he may pay his "debts of honour" incurred by gambling. Instances of such a one-eyed conscience are found in men like George Villiers, Duke of Buckingham, and his contemporary the brilliant Charles James Fox.

May one hope that the type is now extinct!

One man's meat is another man's poison. Similarly what may seem right to one may appear abominably wrong to another. Is the distinction then between right and wrong a fancy and a myth? Not at all, it is man's apprehension and perception that are at fault. So much depends on the bias of early association and training. How else do we account for the diametrically opposed view—as far as the East is from the West—of Westerners and Orientals in the matter of telling lies?

A falsehood, in the view of the Oriental, is not a sin. It is an evidence of talent, of mental brightness, it is something to be proud of. "That's the way he's been taught." His conscience would only trouble him if he missed a good opportunity of displaying ability by a neat piece of deception. He is not ashamed when you find him out, as a Westerner would be. He takes it lightly, in the "If at first you don't succeed, try again" manner. His training has eliminated "ethical considerations" as if they were only so much sickly sentiment. I am told that it is the cunningest thing to do to tell the exact facts to a Chinese diplomatist, because he assumes that you wish to deceive him, will take action on that assumption, and so deceive himself. Surely a queer motive for doing a right thing, but it illustrates the point that one man's conscience cannot be trusted to decide another man's duty, and that the true role of conscience is that of Counsel not Judge.

Arthur Smith in *Chinese Characteristics* draws attention to the way in which a certain parable strikes the Chinese. Two sons were told to go and work in their father's vineyard. One said "I go" and went not. The other said "I go not" but went. To the conscience of the Westerner the latter was the better man, but to the Chinese the latter was the greater sinner.

Forgery does not appear to be a crime or a wrong in the estimation of the Szechwanese. A man was convicted and himself confessed that he had written a long letter over the forged signature of another Chinese whose name would give respectability and weight to the plea. Neither the man whose name had been so misused, nor the many friends of both him and the forger could understand the indignation of the foreigner at the liberty taken with a friend's name without even asking leave. The forged was as cool as the forger. One was no more to be moved to indignation than the other was to shame.

I rub my eyes and ask myself, "Is my early training a dream? Is my notion of what is fitting a mere conventionality, and in need of revision?" One thing is certain, either that letter-writer's conscience or mine stands in need of some revision by enlightenment and training.

Civilisation always puts a high value on individual human life, and the question whether it is allowable to take the life even of a criminal under the sanction of law by capital punishment is seriously debated. What a difference in uncivilised countries! The writer once spent several days on an island whose inhabitants were beginning to adopt some of the methods of civilisation. A murderer had recently been punished, and the whole populace were highly indignant with the rulers for inflicting the astonishingly heavy fine of THREE DOLLARS MEXICAN as a punishment of the murderer.

"Oh, of course," says the civilised man, "the conscience of the uncivilised is small, and dark, and not to be trusted, but civilisation cures that." Oh I see, then would you say that Louis the sixteenth and Hamlet and Buckingham and Fox are representative of the cure? "Well no, you see civilisation has made great strides since their day, they are rather ancient." But what matters it after all whether ancient or modern? Would there be any improvement or refinement of conscience evolved by civilisation at all if advance in civilisation did not itself depend upon the authority of Divine Law acting upon a few susceptible consciences here and there? What would civilisation have done for us though all the centuries without such men, in advance of the civilisation of their own day, as Moses, Marcus Aurelius, Socrates, Confucius, John the Baptist, Melancthon,



Luther, Cromwell, Savonarola, Washington, Wesley, Wilberforce, and many others whose names will immediately occur to the reader? These are men who will be for ever held in honour in the estimation of the best of mankind. Why? Because they dared so much for conscience sake. Because, in unfavourable surroundings, misunderstood and misjudged by their contemporaries, sustained by clear perception of the divine purpose and law, they stood for the unpopular cause, content to wait for the juster verdict of posterity. And all these things they suffered and did because they had let the light in upon their consciences, and when they saw the way of righteousness they steadfastly walked along it. They suffered a present obloquy and gained posthumous honour. But their gain was little in comparison with what they gave. They were God's levers, raising the standard and the tone of life. They lifted the world's whole life on to a higher plane. They left the world better for their having lived in it. They were giants, not so much intellectual giants as giants in moral quality, ethical ascendancy, decision of character, and faith in One Supreme and Righteous and Eternal Overlord.

A. E. C.

### West China Religious Tract Society.

Copies of the new Catalogue have been distributed and should already be in the hands of every missionary in West China. If any have failed to receive a copy would they kindly make application to the undersigned. After many revisions some errors still remain. For instance the Chinese Title of No. 43 should be "Chwen fang Chioh Ko," and Nos. 63 and 64 should have been placed under the heading of FOLDERS, and instead of being 3 cash each are sold for 3 cash for the two.

At a meeting of the Executive Committee on July 8th it was decided to send out samples of every new tract published, its catalogue number written on the sample, so that friends may enter it in one of the blank spaces left for the purpose.

At the same meeting it was decided to request the Rev. Jas. Endicott to prepare and edit the Sunday School Lessons and Helps for the year 1905.

Replies to the questions as to the form and price of the S. S. Lessons, and as to whether the Scripture readings should be omitted, were discussed, but so many replies have not yet reached the Secretary it was decided to postpone the question for further consideration at some subsequent meeting. Will friends who use the Lessons or Helps please take note, and if they have not already sent them, let me have their views in time for the first Committee meeting after the hot season.

The Annual Report for last year was sent from place to place till it reached Shanghai, where it at last found a printer sufficiently equipped. It is said to have reached Chungking after these long delays, and should be in the hands of every one likely to take an interest in it ere many days are past.

ARTHUR E. CLAXTON,  
*Secretary.*

### Letter from Wanh sien.

#### To the Editor "West China Missionary News."

May the writer be allowed to suggest through the 'News', that more care be exercised by foreigners in giving open letters and testimonials to natives. At this riverside station we have been troubled before, and now again rather seriously; in a way which could not well have been, had such letters not existed. The culprit in this case is now in the Yamen official's hands, and I have been successful in getting the original letter, and returning it to the writer in the west of this province. The bearer had used it during the two years it has been in his possession to 'manage' not a few very shady affairs as far as I can gather, and in the present instance produced it as his authority for conducting a living freight of young women to the coast apparently, but got stopped here. He pleaded himself as a Christian and so it came to my notice. I could not own him as such, especially if his trade was to recommend him. No one knew the contents of the letter of course, and he was not at all clear what it was about.

Such letters are given with good intent, and in the hands of an honest person as at home is all right in a way. but we must not forget we are in China whose national sign is a serpent, which we know to be 'more subtil' than all the beasts of the field, so it is hardly safe to use ordinary care even in giving out such letters. I suggest they be not written at all.

WALTER C. TAYLOR.

Wanhsien, June 14, 1904.

### Correction In Statistics.

In the 'Statistics of the West China Missions for 1903,' published last month, a mistake was made in the amounts contributed by Natives to the Methodist Episcopal Mission,—the points being put in the wrong places. The figures for that Mission should have been as follows:—

For Self-Support	Tls. 1905.00	cts. instead of	Tls. 19.05	cts.
,, School Fees	,, 3417.00	,,	,, 34.17	,,
,, Medical Fees	,, 5808.00	,,	,, 58.08	,,
,, Total	,, 11130.00	,,	,, 101.30	,,

and the Total for all Missions, Taels 17722.64 cents instead of Tls. 16652. 64 cts.

### Something encouraging in regard to the Anti-footbinding movement.

You know of the efforts of the T'ien Choh Huei and of the late viceroy's edict as a result. In Chentu every ten families received a copy of this. Through the courtesy of Consul-General Hosie representatives of the T'ien-li-choh Huei were able to interview His Excellency, Viceroy Hsi, and induce him also to issue a similar edict. We believe that a much wider distribution of these edicts would be of invaluable aid to Missionaries in this work, and so are asking permission to republish them in

leaflet form. We used them recently at the regular meetings of the Society in Chentu. There was much enthusiasm shown. At the evening meeting one man seemed much excited over the matter. He rushed forward to take the pledge as soon as opportunity was given, and then, he himself, wrote down the names of some forty others who followed on. At the afternoon meeting over thirty women and children promised to unbind or had recently unbound.

The two Hsiens of Chentu have published yet two other proclamations against this evil.

Invitations have come to speak on this subject in some of the homes of the rich. We hear of one woman who never bound her daughter's feet because of some word spoken by one of our Missionaries before the time of the riots. "Cast thy bread upon the waters." Indeed it is not at all rare to meet with families who have dropped this Custom.

Rev. W. E. Manly has written some good news from his district about Tsī-cheo. In one hsien a feast was given by an official's wife to those who had recently unbound their feet. Forty ladies attended, many others came to get shoe patterns for longer feet. Many in a neighbouring hsien have also unbound.

Mr. J. Vale reports that in Hsin-kin three hundred families have dropped the custom, formed themselves into a society, and had selected a special day for a demonstration when they are all to wear a distinctive dress. One hundred and twenty of these sat down to feast together when Mr. Vale was there recently. We see independent efforts on the part of the Chinese all about us. Surely this is the time when we should renew our efforts that an effective blow may be dealt against this cruelty. May these few notes encourage all to help.

We would be much encouraged if the workmen from all parts of the Province would report as to the progress the movement is making in their districts.

MAUD KILLAM NEAVE.

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## An Exhortation to Desist from Opium Smoking and Footbinding.

By H. E. the Governor General of Szechuan.

All human beings born into this world, no matter in what capacity they act, are dependent upon their bodies and mental energy. If these are injured or impaired though a man may have many things which he may wish to accomplish he is unable to do them. Of all the things which injure the body and impair the mental energy none are equal to smoking opium and binding the feet. Men who smoke opium and women who bind their feet may be compared to cripples or maimed persons. Out of pity for you people I will expressly point out to you the sufferings which follow the smoking of opium and the binding of the feet.

Opium is a poisonous drug produced by nature. When the poisonous elements are taken into the viscera by the opium smoker it produces in him a craving for the drug. When this craving comes on, no matter how important the matter may be, he must first satisfy his appetite. If he cannot get opium, tears start from his eyes and water drops from his nostrils. His whole body is in a state of perspiration. His spittle is frothy and he lapses into a state of semi-unconsciousness. In the case of those who have contracted a great craving the condition is very much worse.

Is not this a case of purchasing suffering for oneself? At the third watch of the night when all other people are restfully sleeping the opium smoker alone must work over time. When the sun is high in the heavens and other people are up and about their business the opium smoker at any hour from seven to twelve is still in a state of dreamy sleepfulness. Can you conceive of anything more harmful to business than this!

The student who smokes opium neglects his studies, damages his reputation and rarely makes his mark. The shop assistant who smokes is suspected of being lazy, and no master will engage him. The farmer, artisan or laborer who smokes opium is only able to do half a days work. Those who should be able to walk a hundred li can only walk fifty. Those who might be expected to carry one hundred catties can only carry fifty. The

opium smoker is not equal to other men in making money. Where others can make one hundred cash he can only make fifty. He must have his daily allowance of opium so spending more than any other man. What is sufficient expenditure for two days for other men is not sufficient for one day for him. Thus the rich man who smokes opium becomes poor and the poor are reduced to beggary.

Quarrels and disputes arise between father and son. Wives and children despise their husbands and fathers. Relatives and friends criticise him behind his back and say he is a useless tool. Is it worth the candle!

Again there are the miserably poor who smoke morphine or mix opium with water or wine and swallow it. The poisonous effects of this mode of taking it are much more severe, and before they know it they are destroyers of their own lives. Are not these pitiable cases? The above are some of the sufferings produced by opium smoking.

Suffering caused by footbinding is of still graver nature. All human beings have four limbs each of which is indispensable. A man with one foot cannot walk and is called a lame person. A man with two feet who cannot walk is called a cripple. Who having a perfect body is willing of his own accord to become a cripple? Unfortunately hard-hearted persons bind their daughters' feet small and then cause them to become cripples. The opium smoker of his own accord brings on himself the suffering he endures but in the case of footbinding it is the parent who injures the child. The opium smoker is simply the youth who has no love for himself and who suffers from its infancy. Think of the cruelty of that!

The duties of females are the management of household affairs. In the case of the wealthier classes it may not be necessary for them to do the more menial work yet they cannot escape some bodily exertion. The woman with bound feet has no strength. She walks with difficulty, has to lean against the wall for support, and therefore is not capable of any exertion. In the case of poor women who must work on the farm or do other work. In the fields if they need to stand they can not do so firmly, if they have to walk they are unable to do so, if they cannot kneel to do their work they are obliged to lie prostrate to do it. Thus the suffer-

ings of the women are much heavier than those of the men: Just think of the tightly bound feet! The blood cannot circulate and a pain like the cutting of a knife or the throbbing of a sore that cannot be healed is incessant with not one to pity. What stupidity! Having suffered from childhood such pain themselves when they become mothers they still cause their daughters to pass through the same suffering! In ordinary times when all are accustomed to their suffering they become indifferent, but when a flood or fire or robbers come upon them and they have difficulty in making their escape, they will save their lives with no small trouble. Why do you as parents injure your children to this extent?

The present custom has only arisen because of the cruelty of the human heart. To have the feet bound by others without their own consent, is their suffering not much worse than that of the opium smoker?

You people may not have known these things before but now I have issued this proclamation and you are aware of the injury done to the body and mental energy by smoking opium and binding the feet and also the sufferings entailed thereby, I hope you will arouse yourselves. The Imperial restrictions moreover which have been issued from time to time are very stringent and you are expected to observe them. Hereafter the fathers should instruct the sons and the elder brothers their younger brothers. Relatives and friends should make these matters of constant discussion, all act with one mind and gently instruct their women folk. Those of you who are my good people will not go against this earnest exhortation which has been issued with nothing but good intent by me. Do not disobey this special proclamation.

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### Kweiyang Notes.

Two men have destroyed their idols and ancestral tablets here since I last wrote; one, a man who has recently broken off opium, on May 9th; and the other on Lord's Day last; otherwise there is nothing special to report as to the city work. Meetings on Lord's Days are well attended.

During May I was away nearly all the month visiting Kai-dzeo. Our second Evangelist, Mr. Nieh, had been over a month previously. Glad to find a good number attending the meetings regularly, several had broken off their opium and had put away idolatry attending 4 meetings on Lord's Days. Today Mrs. Smith has left for that city and hopes to be there some 10 days teaching the women. Mr. Nieh has come back and Mr. Tsen (senior Evangelist) has gone for a time. We find it necessary to exercise very great care as many who at the first professed to believe (信道) seem to think that so long as they talk of of the "holy (聖) church" "holy word," "holy" this and that, it is unimportant what their lives may be. But I think we may say that some twenty at any rate seem desirous of following the Lord and obeying His word.

Other districts we have not been able to visit as we would like to, though early in May I visited Chinngai a busy market 80 li south and Yangmeipu 8 li from Chinngai; in both these places I found a ready hearing for the Gospel.

G. CECIL-SMITH.

*June 14th, 1904.*

### Chentu Notes.

Too hot for anything to happen.

Report on the street says the Emperor has a son, that the tenth month is to be a great celebration of the Emperor's birthday and that an Imperial pardon has arrived for minor offences.

Dr. and Madame Legendre leave for France shortly on furlough. Another doctor is reported to be coming up river to take over the work here. Mr. and Mrs. R. J. Davidson are the guests of the Canadian W. M. S. while they make ready their new home. Miss Mary Endicott has returned from school in Chungking and in their happiness one household almost forgot the hot weather. Dr. Canright is down river piloting his hopefuls. Messrs. Brett and Nix's trip in the direction of Song Pan was cut short by the receipt of a telegram stating that Mr. Nix's mother had died at her home in England. Mrs. Vale



and children together with Mr. Franck have gone to Kuan Shien. Mr. Beech will spend his summer at Chungking. Misses Foster and Swann of Kiating have been attending the Canadian W. M. S. council meeting. Miss Fox has accompanied them on their return and will reside in Kiating, Miss Swann coming to the Capital to assist Miss Brackbill in school work. Mr. and Mrs. Fergusson will spend the summer in Sui Fu. Mr. and Mrs. Neave, Dr. O'Donnell, Miss Brooks and Miss Forest have left for Mt. Omei; Dr. Cox and Messrs. Yost and Stewart will also spend the summer there. Miss Brackbill has closed her girls' school for the summer months and will take a well earned holiday among C. M. S. friends. May peace and patience attend the people who stay at home.

Thro' the kindness of Mr. J. Vale we present a translation of the Viceroy's proclamation. As will be seen by Dr. Killam-Neave's notes the vivinity around the capital has already been unusually aroused and anti-footbinding agitation is openly aggressive. Let us not in rejoicing over this success lose sight of the other and even more dire danger to this people which the exhortation deplores. What are we to do to effectually uproot this enslaving evil? Be the blame right or wrong the ban lies on the British name as being the force which forged these bonds. Should not then the burden be upon us to first take up the fight for this nation's freedom? At one time China actually attempted the prohibition of the importation of opium, that we well know. Then it was said she used the plea simply to stifle all commerce.

Today that line of cleavage is clear. Then it was argued it would be smuggled in despite her, but now the customs is in the hands of men of many nationalities, any one of which nations has long known how to squelch smuggling at home. Then it was said the overbearing of officials was offensive beyond endurance and opium was only the one obvious strife, now that, too, has passed. Can we not then in some way by agitation and petition arouse our own and other powers to press upon China the importance of prohibiting both the importation and production of the drug. Such is not truly trade but a pitiless peddling of China's ruin.

## KU-HSIEN NOTES.

Rejoice with us; "The Lord *hath done* great things for us, where of we are glad!"

It is just over three months since we moved into our new house, and as there is much to record of the Lord's goodness and blessing, feel I must not delay in sending another journal, in order that the interested and praying friends at home may praise our Lord with us for the answers to all our prayers.

I would ask continued believing prayer for God's blessing to continue among us even in a greater measure.

A good many friends will remember we were praying for guidance about a suitable house in the city for women's work, as we were getting over-crowded at the Fuh-in-t'ang premises which are far too small for men and women's work. Unexpectedly the Lord guided us to a very suitable house exactly in the part of city we felt would be most central for fresh work—on a quiet street and with large courtyard, so that we get plenty of air, and have plenty of room to entertain the women guests who come. We had a very nice house warming, a number of our women escorted me down to the house on Jan. 14th, all dressed in their best clothes. On arrival they had some tea and stayed on a while looking at the improved house, having been in the workmen's hands for repairs over a month. Within two hours about 30 women arrived on the scene to wish us well in our new house, and a few days later the church members presented us with a number of scrolls and fired off crackers. We gave a feast to about 60. All were so very kind, and rejoiced with us in the Lord giving us such a suitable house in answer to much prayer. Miss Waters joined me that afternoon, Jan. 14th, and Miss Anniss arrived later on. She was nursing at the time of removal.

Feb. 16th, the first of the Chinese New Year was a record day in our new house. Before breakfast the women began to arrive and they kept coming and going all day, until we reckoned over 1000 visited us during the day, both Guest Halls were full all day, and we were able to preach to these precious souls. Who can tell what the harvest will be? We had arranged a short service for our Christian women and enquirers, after which our Christians preached to various groups, the guesthalls were being emptied and refilled all day; and we had several open-air meetings

in our spacious courtyard—for the people sat round on the stones and seemed loath to leave. It was a beautiful sunny day. During my eight years in China I have never seen such crowds of women in our Halls at one time. Truly we felt the Lord had brought us into our new house for such a time as this:—(There was very small space for women's work in our old house). We had scarcely time to eat, the crowds kept pressing round to hear from the Book, they came from all parts of the city, no doubt had heard of our removal into the city, and were attracted to come and see. Pray with us that the seed sown on that day will yet bear fruit 100-fold.

From the 1st until the 15th I suppose we had on an average several hundred women on each day—and we were struck with the real earnestness of the people to be told something out of the Book. It was a real joy to teach them, and see them so attentive; several asked why we had not come earlier they were so old now. Would that more people at home would realize the great need and help us to reach these hungry souls. How can they hear with out a preacher? During the last two months we have continued to have quite a number of guests each day—among them quite a few of the better class.

Our services for Sundays are well attended, especially the afternoon women's service held at our house, in fact our large guest hall is already too small, and we are thinking of using another room for overflow meetings. You will be glad to hear that some of the women mentioned in my last journal have been received as inquirers—two of them along with their husbands and a child. It rejoices one's heart to see whole families wishing to follow the Lord; every few Sundays a number of fresh names are written, and there are now quite a number of women coming regularly, who have put away all idolatry, and are longing to learn.

Some of the inquirers just received have joined our Reading Class on Thursday and are getting on nicely, they are bright and are a great help in the classes.

During this last month we have started a Women's Temperance Society among our women who are Christians and inquirers. Wine drinking is a great stumbling-block to many and we thought it might help. Some 16 pledges have been signed, and they promise to abstain from wine. We have arranged to meet (p. v.) on the

1st of each moon unless it is a Sunday. Last Saturday week was our first meeting, 13 out of 16 came. We had tea and cakes and then I gave them a short address on wine and its abuse, after which I told them something of the progress of the Gospel in other lands, especially Africa and shewed them some pictures, they were most interested. We closed with a hymn and prayer. Will you pray that this new venture may be a blessing to many. It is helpful, one feels, to thus get in closer touch with the women—they are very pleased to have a 'huei' (society) of their own.

We have had some fresh tracts sent us about the anti-foot-binding society so have brought it before our women again, the result is four girls belonging to our inquirers are having their feet unbound. We are so thankful, one rarely sees a natural footed woman in these parts so it has been all the harder for them to make a start; three of these, attend our girls' classes which Miss Anness is now taking charge of.

Since the New Year Mr. Davis has opened a boys' school. I believe there are about 20 scholars now and the native teacher Cheo-Lao-Ie is an inquirer, please pray for him, also his wife, that they may grow in grace. Mrs. Davis and Miss Waters hold Bible classes for the boys and we trust many homes will be influenced. During the last month another outstation has been opened 30 li from here, the people providing the room themselves. I believe Mr. Davis is going there for a service every Tuesday. This makes six outstations round our city. Mr. Davis has recently been round on a visit. Miss Anness is away at one of them now and I expect to go next week to another. Several deputations have waited on Mr. Davis to open Gospel Halls in other places, but alas we have no workers to send; here are people actually begging us to "Come over and teach them." Will not this touch some hearts at home to come and join us in this glorious work for our loving Master, perhaps "He expecteth you to go." Dare you disappoint Him, ask Him if He does *expect* you to go "or send some one else." Every day some come to us for medicine and it is our privilege to point them to the Good Physician. I must not write more now, but ask you to Praise God with us for all we see of His Working this year already and pray earnestly for His continued blessing.

MARY E. FEARON.



### Wanhsien Notes.

We are steaming away in the city as no doubt friends are in the other stations. As we write the thermometer is 100° in the shade. No rain. The ricefields are very dry all about these parts, and all long for some heavy downpours.

We have had big fires again this month. On the night of Monday, 27th, some 200 houses were so destroyed on the 'Shang-t'eo,' when one of our Christians lost his all, and another partly. The afternoon of the following day, fire broke out again adjoining the same district when a further 200 (if not more) houses were burnt, this time destroying the all of another of our Christians. It has done us good to see practical and prompt sympathy shown by fellow-members to their brethren in distress. Ere a day had passed some Ten Taels, subscribed by themselves, had been given them to help.

We have seen but few friends recently. The river is rising rapidly, and we shall not have many coming up or going down now. We have had a visit from our old Paoning Teacher for a few days (viz.—Li-Iao-Keng). He is now a catechist and is helping in the work for a time in K'aihsien. It did us good to see him again after so many years, and we hope he was also refreshed. One cannot forget the kindness and sympathy shown us in the days when we could say but little, and understood less.

We have still much to cheer us, and we like to speak of this first. A number of families have destroyed their idolatry during the month. Our outsiders' classes have some 70 to 80 attending each Thursday, and we look forward to receiving not a few from them as Catechumens in a few months' time. We have been busy, too, in the Opium Refuge. Five patients with us up to a few days since. They seem to make a good recovery, and not a few continue attending the classes. A further five are waiting to come, but we shall take no more until after the great heat.

The suggestion we made of a fixed amount (to be decided by the giver) to be put aside daily in a bag, ready for the Sunday offertory, continues to be a great help. Where our offertories were formerly say 500 or 600 cash, now they are often 1500 and 1600 of native money. On the 22nd, we lost a Church Member

by death; viz.—Chang, the Christian barber. He was buried the following day; so we have visited our new cemetery twice within a month.

Troubles and anxieties we have, in city and country, caused mostly by those who associate themselves with us, and get their names down as 'ting-iu' (interested-hearers). Some two or three have no sooner got their names thus written, than they have gone out to conduct local disputes and assist in law-suits, producing their Bible and Hymn Books—which in some instances are not theirs at all—as a proof of their membership, etc. The writer has had to take vigorous action in the country, putting back 2 enquirers, and forbidding 3 ting-iu (from whom the affection started) the meetings. Having made this public announcement, things have gone hard with them, for, immediately, they were accused by their opponents and are now involved in a serious law-suit. They will of course suffer, but I feel justly. This action was the more necessary as an example to the whole church what others also may fear, especially as our numbers are growing so rapidly.

Miss Wilson had the inner part of the week commencing June 5th at Iang-ho-k'i for teaching the women there.

The C.I.P.O.'s outrageous fines, etc., have driven us back to use the native hongs as in days of old, and we recommend our friends to do this more and more, and further, should the I.P.O. revise at all, I should still suggest sticking to the hongs. Notification No. 40 is simply an imposition.

*Wanh sien, July 2, 1904.*

WATER C. TAYLOR.

### Chungking Notes.

The English School and the fourteen bungalows on the hills south of the city have been occupied by summer visitors during the month of July, including the Chungking Missionaries, the Consuls for Great Britain and France, the Officers and Men of the British Gunboats, and the Commissioner of Customs; also Mr & Mrs. Curnow, Mr. & Mrs. Manly, Mr. & Mrs. Squire and their families, and Mr. Beech from out-lying districts.

Mr. & Mrs. Myers, Mr. & Mrs. Peat and their families have gone to the hills at Long-wang-tong, and Mr. & Mrs. Nicolson hope to go there in August.

Another party have gone off to the higher and cooler regions of the Chin-fu-san, including Mr. Claxton and Dr. Kirkwood with Mrs. Parker and three of the American Deaconesses.

The Services at the Anchor Reading Rooms have been suspended in favour of the Services held on the Hills, namely, Church of England Service on Sabbath morning at the Naval Bungalow, and an Evening Service at 6 p.m. at the Mission bungalows. Then the usual Thursday Prayer Meeting is also held at the Mission bungalows at 5.30 p.m.

The British Gunboat *Kinsha* has returned from Sui-fu and is now in port, the *Woodlark* is also in port, and the *Woodcock* at Kia-ting-fu.

There was a reception to celebrate the Independence of U.S.A. at Dr. McCartney's bungalow on 5th July when all due honour was paid to the rapid rise of the great Republic.

A similar gathering was held at the French Consulate on 14th July when Monsieur and Madame Hauchecorne received the congratulations of the members of the Foreign Community on the anniversary of the inauguration of the French Republic.

Mr. William Laughton arrived here on 25th July *en route* for the Coast and Scotland for his long delayed furlough.

The latest Postal vagary is, that the mail from London of 12th May arrived here on 25th July having been carried *via* Rangoon, Bhamo and Yunnan!

The weather of the last week of June and the first fortnight of July has been hot and without a drop of rain, to the great damage of the harvest but we are glad rains have since fallen and part of the rice crop will be saved.

**The War.** The Japanese continue their victorious march through Manchuria and have taken Kaiping and since then have been victorious in another battle. Port Arthur is, however, still in the hands of the Russians and the damaged fleet lying there has been so far repaired as to make a sortie from the harbour but was soon driven back to the shelter of the forts. The Vladivostok fleet has also made a raid on certain Japanese transports which they succeeded in sinking with a loss of many hundreds of lives before being driven in to port again.

A telegram was received on 29th July saying a great battle had been fought at Ta-ping-ling, resulting in a victory for the Japanese though one hundred guns were opposed to them.

New-chuang has been occupied by the Japanese evidently without opposition.

M.E.M.—Rev. and Mrs. J. F. Peat with their children left July 8 for Lung Wang Tung, where they will spend the summer.

July 1, a finance meeting to make the estimates for the following year was held at the home of Bro. Peat. Rev. J. O. Curnow, of Suiling, and Dr. H. L. Canright, of Chentu, came from their stations to attend it. Dr. Canright returned July 6 taking with him his two sons, Ralph and Cyril, who go to spend the summer with their mother. Mr. Curnow remains with his family who have come to spend the summer at Pagoda View, their bungalow on the hills.

Dr. Edmonds, Miss Manning and Miss Jones have left for a few weeks' rest and recreation at Chin Fu San. They have our hearty wishes for a happy time and our hopes for their restoration to perfect health.

The bell tower of the church is near completion and the bell has already been hung in its new place. We will now be able to hear "Big Ben" at a much greater distance than formerly.

The new Dispensary for out-patients in connection with the Men's hospital has already been occupied, and Dr. McCartney finds it much more convenient for his work that seems to increase daily.

Mrs Manly and Gracie arrived July 1, and are summering at their Bungalow with Marion. Mr. Manley is expected Aug. 1.

The Dsen Chia Ngai school closed July 16, and Rev. and Mrs. Myers are spending their vacation at Lung Wang Tung.

Miss Decker has closed her school and has taken up her abode with Miss Galloway at their Bungalow.

The Fourth of July was very delightfully celebrated at Dr. and Mrs. McCartney's bungalow, where about thirty of their friends gathered for the day. The trees in front of the house were decorated with American and English flags, and a picnic dinner was served. A short programme was rendered and the evening brought forth fireworks. A number of friends from other



missions attended and many words of appreciation were extended to the host and hostess for a very pleasant day. Interesting features of the programme were readings by Mr. Crawford, an address by Mr. Murray, and music by Mrs. Warburton Davidson, and Mrs. Alfred Davidson.

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### Birth.

**On June 21st.** At Paoning, the wife of W. H. Aldis of a daughter.

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### Death.

**On July 9th.** At Sin-tien-tsi, Muriel Edith, the dearly loved child of W.H. and L.H. Aldis

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*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.*

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# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAEI PER ANNUM.

PRINTED AT THE LUNGMENHAO PRESS, CHUNGKING.

Office of SMITH'S CASH STORE, Inc.

San Francisco, Calif. May 3rd 1904.

*AN OPEN LETTER (Continued)*

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PER H. A. SMITH.

# The West China Missionary News.

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Vol. 6.

SEPTEMBER, 1904.

No. 9.

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## The Development Of Doctrine.

TRUTH—absolute truth—is a constant factor and never changes, but men's opinions of it are growing ever clearer and more trustworthy. The Bible, like the God enshrined within it, is the same yesterday and to-day and for ever, but creeds based upon it are subject to the mutations of time and fashion. The parchments on which the sects have been accustomed to scrupulously pin their faiths are beginning to look like Pope's manuscripts, crossed, blotted and interlined on every page. In a recent religious conference there was a grave lifting of the eyebrows when some one ventured to say, "I believe in the Development of Doctrine." But why? If this be heresy the arch-heretic is the chronicler of events. Let not Uzzah put forth his hand upon the ark, however the oxen may shake it.

There is manifestly a process of development in religious thought. And for this let us thank God! This lifting of the twilight means, sooner or later, day; and at high noon we shall see the King in His beauty.

All the goings forth and evolutions of truth are by the will and under the supervision of the Spirit of God; that Spirit who is ultimately to lead us through by winding ways, into the golden halls of light, stretching away into the eternal world. We cannot alter truth; but we may amend our creeds from time to time, and

possibly change them for the better; that is, bring them into a more perfect harmony with that system of revealed truth from which they come as dew exhaling from the sea, and in which they are destined to be finally lost as "rivers to the ocean run."

The further we depart from a slavish faith in the infallibility of man-made dogmas, and the nearer we come to an implicit trust in the Book alone, the more worthy shall we be to cast palm branches before the advancing feet of Shiloh. His subjects are free men; and "he is the free man whom the Truth makes free."

Let us observe, now, what has been going on of late, in the churches, with reference to their methods of thought.

To begin with, they have been greatly simplified. It is not long since the wise men of Christendom allowed themselves to wander unled and uncommissioned, into the deepest and most bewildering mazes of "free-will, fixed fate, foreknowledge absolute," and into other problems no less hopelessly profound. Divinity was called "Polemics." All truth was presented after the most approved mode of controversial argument, with premises and ergos; firstlies and secondlies and finallies; last, and notably least of all, the "application. It was for the most part simply a staring into the countenance of the Sphinx. The works of Jonathan Edwards and such men were read and discussed as eagerly as the newspapers are to-day. The impetus was given to this mental activity by thinkers like David Hume, craftily digging at the foundations of truth with the cold chisel of unbelief. It was logic cut logic. Over against a keen, subtle force of unhallowed sophistry the Church brought to bear a theology intensely refined and formulated with infinite care. To an outsider in those days it must have appeared as if religion were nothing but fealty to a system of dogmatic truths. But this malady has cured itself. We have come to suspect that the saving power of the Gospel lies, not in scholastic *ipse dixits*, not in misty theories of doctrine, not in profound philosophies but in the simplicity of the inerrant Book, and preeminently in those fundamental truths which are concentrated in the faithful saying that Jesus Christ came into the world to save us. And so we find the Church to-day neglecting her ponderous volumes of theology and standing with uplifted eyes under the cross.



Now this involves another change for the better; that is, toward a larger freedom and mutual toleration. I do not mean that the Church as a universal body is more charitable toward heresy or falsehood; for this is not so; but faith is demanded only in those things which are vital and rudimental. A few leading truths have been exalted above all others, as containing the life-giving quality of the Gospel, and around them believers come close together for united work, waiving minor points of difference, and agreeing to disagree in things not material to the welfare of immortal souls. Our brave grandfathers who, with poised lance and stern visor, tilted in the lists of controversy, have left almost no descendants.

Their steeds are dust,

Their good swords rust,

Their souls are with their God we trust.

Had we been told that so soon the various belligerent ranks of the Church would close up and march together, they would hardly have believed it.

In those days Arminians and Calvinists were as widely separated by their sect prejudice as Turks and Crusader in the olden time. The only peace they ever knew was now and then a brief armistice when they rested on their arms. But now there is a close union and friendship among all branches of the great Evangelical Church, who stand together on the basis of the old-fashioned Bible, and who believe that God hath made all His children of one blood in Jesus Christ. Here is true "liberalism," and its prevalence is ground for thanksgiving to the great King who binds in the fellowship of His service all who are sincere-lovers of Truth.

But parallel with this uprising of the spirit of brotherhood, we observe yet another evidence of progress which has transpired in the world's religious thought; *ie.*, it has grown more orthodox. For, inasmuch as the universal creed of the Church has been narrowed down by common consent to a few cardinal points, it is only natural that those should be dwelt upon with greater emphasis than before and received with a more willing and steadfast faith. In the controversial days of old the churches were filled with heretics and schismatics, denying the personality of God, the Divinity of Christ, retributive Justice and the

Atonement. It was not possible that the great flood-tide of infidelity, swelling and surging through the world, should ebb without leaving a deposit of unbelief in Christian minds. But in our time denials of fundamental truth, except with reference to inspiration (which argument is the last ditch of unbelief), are exceptionally rare. The drift is distinctly toward a more profound emphasis on the fundamental doctrines of our religion, including the veracity of the Scriptures as the ultimate rule of faith and practice. The Church is growing more and more loyal to the old landmarks—few in number, but vitally important—which were planted by the Author and Finisher of our faith.

### "Om Mani Pad Me Hum."

There is a land where faith is bold,  
And priests are famed for lust and gold;  
Where souls are saved from moral stain  
By oft repeating one refrain  
"Om mani pad me hum."

And all believe its snbtle power,  
By wayside mound; on rounded tower;  
In whirling wheels; on floating flags  
This voiceless praying never lags  
"Om mani pad me hum."

The poor, who throng the busy street  
And toil and moil in cold and heat,  
Expect the riches of the great,  
By droning at their fastest rate  
"Om mani pad me hum."

If sickness bodes the family ill,  
Trust not the doctor's drug nor pill;  
But call the priest with beads and drum  
To sit from morn till eve and hum  
"Om mani pad me hum."

They say that in this sphere below  
The spiteful demons come and go,  
And watch in every nook and path:  
One charm alone, defies their wrath:  
"Om mani pad me hum."

On mountain roads, lone, high and cold  
A fatal poison lurks, we're told,  
And men who boldly go that way  
Are safe, because they know and pray,  
"Om mani pad me hum."

The youthful sleeper, in the night,  
Oft waking up in dreadful fright,  
Turns on his mat and dries his tears  
When thinking of the balm for fears  
"Om mani pad me hum."

The robber hiding by the way  
And watching his unthinking prey,  
Oft turns himself upon the stones,  
And mutters in uneasy tones,  
"Om mani pad me hum."

The Lama in his dismal cell  
With beads and cymbal, drum and bell  
Repeats, with thoughts of sinful mirth,  
And horrors of the future birth  
"Om mani pad me hum."

One woman, of two men the wife,  
Seeks refuge from domestic strife,  
And from the cares of life which vex,  
And last: the ending of her sex:—  
"Om mani pad me hum."

And Lhasa's regal priest, who rules  
As China's vassal, knaves and fools,  
Repeats, while fixed in mystic gaze,  
The all embracing, potent phrase  
"Om mani pad me hum."

And so it is the proud and meek,  
 The young and old; the strong and weak;  
 In joy or woe; in fear or pain  
 Repeat with faith the strange refrain  
 "Om mani pad me hum."

"Thou jewel in the Lotus Hum!"  
 From ills of earth and future doom,  
 Like thee no other charm defends;  
 On thee our hope of peace depends:  
 "Om mani pad me hum."

T. HUSTON EDGAR.

*Ta chien lu.*

### In Memoriam of Gordon Brooks Claxton.

Born. Jan] 21. 1889. Died Aug. 7. 1904.

The gentle boy who has just been called away from our midst had endeared himself to all by the sweet patience and cheerfulness with which he bore his afflictions. Compelled by weakness to remain in bed during the greater part of each day, his room always seemed to be the centre of the home and in his presence one never felt as though in a sickroom. Gordon was always the same, bright, cheerful, uncomplaining and contented; taking a keen interest in all that went on. Nor were his hours of enforced rest hours of idleness. At times he was occupied in teaching English to the young preacher or the hospital assistants, or again in typewriting to help his father, or what he loved most of all in correcting proof for the West China Missionary News. Few of the readers of our little journal are aware to how large an extent we have been indebted to Gordon Claxton, for, with his native modesty he insisted in omitting the words of recognition and thanks which I felt to be his due when reviewing the years work.

To me as editor, his loss is irreparable. The office of proof-reader in China is no sinecure, where the compositors are acquainted with English letters but not with English words. Three



or four corrections are necessary each month. Nor was this the end of Gordon's labours; the major part of the work of addressing the papers for the post fell to his share, also the re-writing of the names and addresses of the subscribers. However weak and weary he might be my sub-editor (as I called him) never seemed too tired out to take an interest in the News. In our little Mission circle he will leave a great blank. Personally I shall miss him sorely, for he was very dear to me. In the first place our own darling boy who was called home nearly two years ago was very fond of Gordon and never happier than when playing by his bedside and the same kindness and consideration with which he treated our little one he showed to all; always gentlemanly and helpful to every one. What a blank he has left in his own home? where on account of his illness he seemed to be the centre of interest.

Gordon Brooks Claxton was born in Samoa Jan. 21 1889. He was the second son. In 1892 he returned home with his mother to England. In 1895 he together with his elder brother entered the School for the sons of missionaries at Blackheath. Here he spent five years making good progress in his studies. When his mother returned to England from China in 1899 she found him suffering from a diseased heart and in no fit condition for school-life. In 1902 Mr. and Mrs. Claxton returned to China and after much consideration it was decided that Gordon should accompany them and events have proved the wisdom of this decision, for Gordon has been better here than he was in England, where he felt the winters very keenly. Debarred as he was from all the pleasures and pursuits natural to a boy of his years, perhaps he felt the restrictions less here than he would have done at home. At any rate as he himself said to me, to be with his parents more than compensated for anything which he might miss.

When we think of the long years of weakness and suffering which Gordon has already endured and think what it would mean to go through manhood under such conditions we cannot but rejoice that God in his goodness has spared him this and taken him home to himself.

We love to think of him now as well and strong, victor for ever over suffering and death. We know that it is well with

him and that now he is singing the song of the redeemed, but what it means to be for ever with the Lord we shall not know till with dear Gordon we meet around the throne. Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him.

L. S. P.

---

**Gordon.**  
**In Memoriam.**

Our hearts are aching with their sense of loss,  
Our eyes are heavy with their weight of tears,  
We miss thy gentle presence at each turn,  
The empty home, the silent tomb remain,  
But thou art gone, and for ourselves we mourn,  
But not for thee we weep, no, not for thee,  
For thou art with the Lord, where joy abounds,  
And pleasures evermore, at His right hand.

We love to think of what must be the bliss  
After long years of suffering and of pain,  
After the weakness, weariness and stress,  
And all the limitations which were thine,  
To feel the fulness of immortal life  
Pulsating through thy being in each part.  
We know that thou art strong and healthy now,  
We know not for what service of the king.

Thy life on earth has not been lived in vain,  
For though from active service set apart,  
Thou wert an inspiration to us all  
By thy brave patience and thy cheery ways,  
For not so hard to battle in life's fray,  
As boyhoods dreams and hopes, to lay aside,  
Its high ambitions, its lofty aims,  
And see thy comrades pass thee in the race.

Yet didst thou this, and meekly bore thy cross  
In such a cheerful guise that lo it seemed  
To those around thee to be a cross of flowers.  
And now, thy cross is changed for a crown,  
And thou art with the ransomed sons of God,  
Farewell, then, Gordon, only for a time,  
We soon shall greet thee on the further shore,  
And raise with thee the Hallelujah strain.

L. S. P.

### Uncle Sam and Opium.

An interesting chapter in China's redemption from the opium plague is to be found in a little pamphlet just issued by the Anti-Opium League. It is an epitome of the opium question as viewed by the United States consuls at the treaty ports of this empire.

Boiled down it is briefly this (The questions are by the U. S. government. The replies by some half dozen consuls and consul-generals.)

1. Q. To what extent is the arable land of China now devoted to the culture of the poppy?

A. At a rough estimate of one-sixth of China's area being cultivatable, then one acre in every hundred all over the empire is given up to poppy culture. Around Amoy it is put at sixty acres in every one-hundred, while all agree that Szchuan and Uinlan are by far the greatest producers.

2. Q. What is known of the increase of the culture of the poppy during recent years?

A. The general expression that "it is known to all that the area is increasing enormously" is backed up by the fact that foreign importation has fallen off in the last ten years from 7,7000 to 49,000 piculs, while the total now grown in the empire is put at about 350,000 piculs, or 50,000,000 pounds.

3. Q. What is known of the growth of the opium habit among the Chinese?

A. "In some parts of Uinlan it has almost become the medium of exchange." Around Cheefu no business can be done

among the Chinese without closing the deal over the opium pipe. Even non-smokers must take at least a whiff. In Amoy there are now practically no houses in this locality where opium is not procurable. If the inmates do not smoke it themselves they keep it for their friends to smoke when calling. In Shenghai the number of smokers is again increasing. In Szchuan men not yet old tell us of travelling many *li* to see the curiosity of a man smoking the poppy paste. Today we are informed by the highest of authorities on Szchuan that over five percent of the women and over fifty percent of the men use opium.

4. Q. Is the increase of the culture of the poppy tending to diminish the production of cereals?

4. A. In view of the fact that there is almost no vacant land in China capable of cultivation the great increase in the culture of the poppy must necessarily tend to a decrease in the production of food-stuffs. In some places in the south, notable in Amoy, Canton and Swatow, flour has been imported from U. S. and rice from Indo-China to make up the deficiency. In Sz-Chuan we know well what this displacement of food stuffs means to these crowded millions as evidenced by the famine crises a year ago and the hundreds of poor who, failing to subsist on wet rice, turnips and roots, died of hunger.

5. Q. To what extent, if any, does the use of opium affect the purchasing power of the Chinese people as regards American products?

5. A. Naturally the amount spent on opium which is extremely expensive, decreases the purchasing power just so much. It must be detrimental to American trade by reason, not only of the impoverishment of the masses, and the steady lowering of the standard of living, but also of the lessened enterprise of the many of those addicted to the use of the drug. The opiums moking habit impoverishes millions and must greatly reduce the ability and inclination to purchase foreign made goods. The common effect is to reduce vitality, energy, and business ability. Thus products of all countries suffer alike, the United States being no more a loser than other countries.

If the statistics be even approximately accurate, i.e., about 50,000 piculs imported opium, at 600 H. Tls. per picul; 375,000 piculs native opium, at 375 H. Tls. per picul, then China must spend annually on opium over 170, 000, 000 of taels of silver.



What an impetus such a sum would mean to legitimate commerce.

It is gratifying, in view of these facts, to see that the United States government have in addition to the long since absolute prohibition of the opium traffic between the two countries ( treaty at Pekin, Art. 2, Nov. 17, 1880 ) also consented this present year ( Art 16, of treaty ratified Jan 13, 1904 ) to the prohibition by the government of China of morphia and instruments for its injection, except for medical purposes and this, though it is well known that the U. S. is the chief exporter of morphia. Still further, they have added a clause requiring that this prohibition shall be uniformly applied to such importation from all countries and that the Chinese government undertakes to adopt at once measures to prevent manufacture in China of morphia and instruments for its injection.

Has not the U. S. government adopted the right attitude? If so, are there not in Germany, Scandinavia, France, Great Britain and her colonies, men both in these governments and out-of, equally broad, humanitarian views who would call upon their legislators to follow the lead? Who will propose a plan efficient to move these other great powers?

J. L. STEWART.

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### Picked Up.

Every mans task is his life-preserver. The conviction that his work is dear to God and cannot be spared defends him.

Man never deceives himself so much as when he attempts to deceive God.

An easy liver is like a mushroom which growing up in a night is but a pulpy thing. But the oak-ah! there are men who grow like the oak. The winds cry "We will wrestle with you and break you," and the oak stretches out its hands answering. Let us wrestle then!. The rocks beneath mutter We'll thwart you; the oak thrusts down its roots grapples with the rocks and conquers them; and at last reaching its gnarled arms aloft it gives its challenge to the storms of heaven Thus we wrestle and wrestling grow into the possession of those graces which

bound in a bundle are called Character. We often fail? Aye, again and again. Blunder? Yes, all along the way. But the test of manhood is to push ahead and march through the Valley of Achor, past the shields and weapons that were thrown away in former defeats to glorious achievements.

Prayer is a breath of fresh air much else, of course but certainly this. It is inspiration on a hill-top for new toiling on the plain.

There is no man so angular or crochety that we cannot get along with him if we love him. We must remember that we are just as crochety from his point of view as he is from our point of view. Probably the only reason why God is able to tolerate us is because He loves us. There are some people who are always ready with some little word that makes others easy to get along with. They have the gift to detect in them and to set forth in a pleasant way features of character that smooth down and oil over some small antipathy we may be indulging in. It does not change anything but helps us to tolerate it with serenity, which is a good deal. Love might be in part defined as the art of getting along comfortably with people we do not like. Love is more than that but it is a good deal in being that.

---

### Chentu Notes.

Our community is small, so many away on the mountain sides, in the temples, gathering strength for the fall and winter campaign. Yet the work keeps right up in a most encouraging fashion, in spite of the heat. Attendance at churches and hospitals almost as good as at any other season. Enquirers' classes are large and attentive. We have as usual nothing but friendliness to report on the part of all classes of people. There is more and more of a leaning towards things and ideas western, and there is no reason to think that the Kingdom of Jesus Christ is going to be left behind in the race.

Much material advance may be noted in all four Missions now represented in Chentu. Mr. and Mrs. Davidson of the Friends Mission, are making excellent progress with their building opera-

tions on the "Green Dragon St.". Mr. Grainger of the C.I.M. is busily engaged making needed repairs and alterations on the premises recently acquired by that Mission. They expect to remove to their new home early in September. Mr. Endicott of the Canadian Mission, though hindered by difficulty in getting brick, has made progress. The walls of the first big Press building are slowly but surely mounting upward. A large open space inside the M. E. M. at Shan Si Gai is scarcely visible for the great piles of brick, stone and timber, which in the next few months are to be transformed into the "finest hospital yet". Dr. Canright's hands are more than full, with his manifold duties.

Antifootbinding continues to make phenomenal progress. This ancient custom is doomed. Men and women everywhere, high and low, rich and poor, are beginning to take pride in the natural foot! On all sides we hear of young and middle-aged women unbinding, while it is a foregone conclusion that "no more girls' feet are to be bound in my family!!!" Only today in conversation with a friend, I was told that in a city about 100 li from Chentu, they have established the custom of putting out a monthly list of all who have within the month un-bound their feet. The last list showed over 800 women and girls as having unbound. We are frequently asked for medicine to help straighten the hitherto cramped toes. Once the practice of footbinding becomes even in a measure done away with, there can be but very little temptation to return to it. Would that we might see opium go the same road, and as easily and quickly! We are not without hope. I learned not long since that there is a strict regulation against opium in all the recently opened schools, from the provincial college down. No student or teacher, and no employee be he never so humble, even gateman or coolie, is allowed to use opium in any form. I have not learned just how much severity is used in enforcing this regulation, but it surely is a step in the right direction.

O. L. K.

*Chentu, Aug. 10th. 1904.*

### Wanh sien Notes.

July has been a very trying month here as it will have been in all the districts affected by the drought. Trouble within and without the Church have given us much anxiety. For over 30 days no rain fell, just at the season when heavy downpours are depended upon to fill the rice fields for the young rice, with the result, field after field is dead, and of those left only a small part can ever come to perfection. All other crops are in proportion. Result, rice has risen to 2300 Cash the "teo," and other food stuffs accordingly. Every other recourse having failed, the populace resorted to put the fault down to the foreigner of course. We are much obliged to them for not hoouring us first this time, they certainly did try all their experiments first, but we have had no trouble at all. It was reported that I had engaged men to clear all the idols of their "contents," giving 1000 Cash for the big and 500 Cash for the small. Some scoundrel had gone and cleared some, it is quite evident, and so prepared the way, for when the people went to examine the idols in the Temples each side of us, they were reported empty, which made the people very excited, and the results at the time of such a strain might have been serious indeed, but through the prompt action of the mandarin. Rain has fallen in abundance, and all is quiet again. These high prices for food stuffs are going down, and we look for better things. We were steaming away the greater part of these 30 odd days at and about 103° which tried us all a great deal.

And now comes the report of the murder of a Belgian Bishop and 2 French priests of the Roman Catholic Communion. We know nothing of the cause or any particulars. This sad incident occurred in the Shi-nan-fu district of Hupeh, which adjoins our Wan-hsien district. We are waiting further particulars.

Two more families destroyed their idols during the month, which is about the only sign of encouragement we have had, while there has been much to discourage. Troubles within the Church are more painful than any outside threats can be, and it is very plain to us that some who entered the church during the rush so soon after 1900, did so with any motive other than a humble desire to 'Kū-kia Kuei chien,' their main object seems to have been to estatlish themselves in such a buiness as we see sometimes in the homelands, "commission agents and collectors



of bad debts," and of course being members of a society of which a 'foreigner' is the head, if their heart is that way, a good profitable business can be carried on, until it gets smashed up. I have had to smash up two this last week, and excommunicate from our Church the leaders, these will be followed by others unless they have learned to profit. Very difficult and serious problems present themselves from time to time in this way, all proving to us the great care needed in dealing with those who come about us, and no hurry to receive into the visible Church by baptism. We find these men will put away their idols (some, most expensive), give large sums of money to help on building, and preachers; will learn and repeat any amount of Scripture; produce Bibles and all the while be any thing but what is indicated by these things, and its quite possible for such to go on for years even, in this course. Our experience here during the last few months has indicated far more care and no haste in encouraging the many who come about us.

During the great heat we have closed the opium Refuge and Dispensary.

The water in the big river has gone down considerably, though before the heavy rains it had reached its highest point this year as yet.

WALLED C. TAYLOR.

Wanhsien August 6th 1904.

### Nan Pu-Notes.

It is a long time since we sent you any News from this station, the last being just before the floods of last year when this City was almost entirely submerged, and one of the brightest Christians and leaders of the Church was drowned.

During this time we have added thirteen members to the church. The question of keeping the Lords Day keeps some back, but is undoubtedly a test of sincerity. Two church members have had to be disciplined for contracting marriages with heathen.

The women's work has been much more encouraging this year, the attendance at Services and classes being more regular, and better numbers.

The last few months there has been a fresh movement in several markets in this district, people have been continually coming, anxious to buy books and professing a desire to believe. If this work can be followed up in the Autumn, it will probably produce results.

Several gentlemen, friends of our teacher, have been attending the "Listeners" classes for some time, they profess to be believing in the Truth, but have not yet taken any definite step as regards putting away idolatry from their homes. We would especially ask for prayer for these men and the members of this class, that they may come right out on the Lord's side.

The drought has been exceedingly severe here, very little rain having fallen since last Autumn. The distress will be great this Autumn and winter.

F. H. CULVERWELL.

*August 3rd. 1904.*

### Kweiyang Notes.

Mrs. Smith and our senior evangelist Mr. Tsen have returned from Kaidzow. They had quite a lot of wet weather while there so could not get among the people as much as had been hoped; but the meetings, especially on Lord's days were very well attended by men and women.

The work in this city goes along quietly; owing to our being short handed we cannot be as aggressive as we would like and now that Mr. Waters has left for Tuleshan his work (Local Secretary) falls to me in addition to my other work so that I find myself prevented from giving so much time to evangelistic work.

Miss Kohler, Bible women and our second evangelist hope to go to Chingai tomorrow for some days preaching, the evangelist going on to Pinfah.

G. CECIL SMITH.

China Inland Mission.

*July 13th 1904.*

## Chungking Notes.

We have had some very happy and helpful gatherings on the Hills this Summer. Notably the Services on Thursday afternoons and Sunday evenings, which have usually been attended by between 30 & 40 Missionaries and Sailors.

On 6th August there was a Chess Tournament held when eight gentlemen engaged in the contest which resulted in Mr. Maw being declared champion as he is also declared to be in the cricket field. We were sorry not to have had the company of Mr. Nicolson on the occasion who is a strong chess player, but he and Mrs. Nicolson had gone off to their bungalow at Lung-wang-tung.

The holiday season is drawing to a close and on 12th September the Hill School for Foreign children will open for the new session we understand with a considerable addition to the number attending last session. We regret to announce the very sad death of Mr. Noble on 11th August. He was for many years the Constable at the British Consulate, and was an obliging and kind hearted official.

Mrs. Archibald Little who is in Yunnanfu advocating the unbinding of womens' feet writes from that place under date 21st July. "Here things seem going very well now. The Official Journal—a daily—has published the proclamation. Mr. Faers got the prefect of Sui—fu to put out in connection with the Examinations there, and he promised to reprint Dr. Allen's Tract in the "Wan—kuoh—kung—pao" on the Tien Tsu Hui. The Mahomedans have sent round a circular to all throughout the province to be ready to move with regard to unbinding as they think they should all give it up together. Sixteen of the leading gentry have memorialized the Viceroy to put out a proclamation against footbinding. The Taotai, head of the Arsenal, has invited us to go there, tomorrow, to address a meeting. Tseng Taotai Ko—li—kuan is having printed 37 Essays, and poems written by the expectant Mandarins, he is teaching. The Taotai says he means, to invite the audience to form a Hui for the purpose tomorrow."

We are thankful to hear that the 40th Notification of alteration in postal rates is now to be superseded by No. 41, which will do away with the Zone system is which the officials have been

floundering about for the last few months and we are assured the rates are to be "reasonable".

### War Telegrams.

General Oku's Report—Our arms occupied Ta—shi—chao on 24th & 25th July. The enemy consisted of about, 5 divisions & at least 100 guns.

According to statement of captured Russian officers, General Kuropatkin was present in the battlefield and Generals Sakaloff and Condradovitch were wounded. Our casualties amount to 1000, the enemys about 2000. Booty and prisoners under investigation.

Our army commenced attack on Toma—cheng—15 miles south east of Hai—cheng on 30th July.

The enemy under General Alexieff consisted of two Divisions of infantry and 7 batteries of artillery. The next day fighting went on all day and at last our army occupied the place. The enemy fled toward Hai—cheng, we captured 6 field guns and some prisoners. Our casualties were nearly 400. The enemy left 35 dead field.

### General Oku' 2 Report.

The enemy retreat continually northward, since 2nd August. Our army, occupied Hai—cheng on 3rd August. and also Toma—cheng—30 miles N. E. of the port of that name.

Toma cheng attacking army report our casualties at 194 killed 666 wounded. We buried about 700 of enemy's dead with due respect and captured 6 field guns, also many rifles, shells ammunition and quantities of flour.

### General Kuroki's Report.

In engagement Yu—shu—lin—tze & Yang—tze—ling our casualties, were 946 including 40 officers.

The enemy's casualties estimated at 2000 at least. We captured 8 officers also 2 field guns, and many rifles tents etc.

According to Chefu telegram. 2 Russian Destroyers stranded 20 miles off Wei—hai—wei.



**Admiral Kamimura Reports.**

Our squadron after 5 hours severe fighting, with three ships of the Vladivostock squadron, on morning of 14th August to north of Tamsui sank Rurick, the other two ships apparently suffered heavily & fled northward. Our damage slight.

**Thanks.**

Rev. A. E. Claxton & Mrs. Claxton wish to tender their hearty thanks to all friends for the kindly help given and the loving sympathy shown them on the occasion of the death of their second son, Gordon.

**Death.**

Gordon Brooks Claxton, second son of Rev. A. E. Claxton, died at the London Mission Bungalow, Liang—Feng—Ya; Chung—King, on Sunday Aug. 7. 1904

**Birth.**

August 2nd at Tung-Chuan-Fu the wife of Edward Vardon of a son Arnold Southall.

*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.*

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# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAI<sup>1</sup> PER ANNUM.

PRINTED AT THE LUNGNE<sup>1</sup> HAD PRESS, CHUNGKING.

## Office of SMITH'S CASH STORE, Inc.

San Francisco, Cala. May 2nd 1904.

### AN OPEN LETTER (Continued)

#### To our Friends in the Orient:-

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Yours faithfully,

SMITH'S CASH STORE, Inc.,  
PER H. A. SMITH.



# The West China

## Missionary News.

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Vol. 6.

OCTOBER, 1904.

No. 10.

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### The Great Dragon of the Golden Summit.

Most travellers who ascend Mt. Omi, that one of the few sacred mountains of Buddhism in China, have wonderful tales to tell of the pilgrims of the petrified Lotus flower and of the tooth of the great bronze elephant, giant bronze idol or the burned bronze temple at the top. Almost all recall with relish the glistening snow tipped peaks of Thibet, in early morning, the thousand lights in the valley after twilight, and the vast billowy ocean of clouds, below, varied when the breeze blows free by long stretches of mountain and valley and river and plateau, walled city, hamlet, and country home by day. Every one, if they have been fortunate enough to behold it will grow eloquent over the rare wonderful beauty of Buddha's glory, that rainbow halo encircling a human head which rides mysteriously up upon the mists to meet you. Few however, have seen the great Dragon of the gulch near the Golden Summit. We met it almost by accident.

In search of strange sights we had reached the edge of the glen when a boy quite out of breath, and eyes dilating wide, came struggling up the hill to inform us that there was a dragon, a real live dragon in a pool by the temple just visible far down the gorge. Here was another superstition to be investigated. So having inquired the path, off we started full of mild excitement. Our first rush down landed us in a stone quarry from which the temples got their materials for foundations. A second attempt proved more successful, only however to be informed by two

pilgrims whom we met in the mist near the bottom that no dragon was to be seen for the priest had flown. Sceptical that the priest was not far away we pushed on down to suddenly emerge before a small newly built temple and a pool where doubtless the dread dragon trailed his awful form. We were rather disappointed to find the pool not more than 30 feet square, whereas from pictures along the walls and writhing representations at New Year's times we had been accustomed to think of a great horned scaly creature possibly hundreds of feet, from forked lolling tongue to spiked and slashing tail. Still there was no dragon visible not even a cave or den where he might be supposed to hide, glaring forth with beady eyes and bloody jowl on us, his prey. Undaunted we shouted; searched the temple grounds, even threw stones into the pool hoping to stir up either priest or dragon, but neither appeared.

Disgusted we toiled back up the steep and stony hill-side in very proper mood to exhaust our available Chinese vocabulary upon any hapless wayfarers we might meet. The first to come were two priests from our own temple, going out to gather mushrooms in an old pewter tea-kettle. "Where was that dragon?" we enquired "Had not the great ancient Lords seen it?" Why it was there assuredly, just follow them down again. It had its den under a boulder.

We inwardly put him down as one of the most cheerful fabricators of his accomplished fraternity and replying quite as cheerfully, that we had very important business elsewhere, remarked in parting that if it would not trouble him too greatly he might catch the the-monster and fetch it up to us in his tea-kettle.

Up at the temple one of the older priests again assured us that the dragon was no myth. There could be no mistake. Had not the great man the governor of a near by city in time of drought, secured a bottle of water, returned to his city and by sprinkling the water from the arch of the city gateway produced rain in abundance. Had not the great man the prefect returned to the Golden Summit and with his own money built the temple which we had seen, Such oriental circumstantial evidence should surely banish our incredulity.

But was it really alive or only a picture, a image, an idol. "Alive certainly". "What colour was it?" "We mottled, snake.

coloured". But we need not ask. We had certainly never seen such a snake before. There was no other in the world. "But how did the venerable priest know?" we asked. Had he been all over the world to see, our dishonourable country for example? "Well there was no other like it in the eighteen provinces of China anyhow". That was absolute. "How did it move"? "Oh it had four legs." "But how long was it". "Why about four or five inches". "Four or five tens of feet" we corrected. "No, four or five inches". We might have been excused for bursting into laughter at that revelation, but instead we fell to sketching a little flat-headed, four footed, long-tailed animal on a scrap of paper. "Why that was just it" exclaimed the astonished group of priests by this time collected. Then had we such dragons in our country! Oh yes we said, some thousands and thousands of them.

Just at that psychological moment in shuffled our way-side priest bearing a broad smile and his pewter kettle. "I have him" he chuckled. We poured the monster out into a wash basin and examined him at leisure, then returned him to his kettle and keeper to be borne back to his dungeon beneath the boulder and his deception. It was as you have suspected simply a lively, little, lithe, lizard.

Surmising our ill-concealed amusement the senior priest hastened to inform us that in the days long past there had been a noted white dragon, which ruled the gulch and pool, this being only a feeble posterity. Yes, what a pity we could not go back. It was presumably a great writhing leviathan, quite possibly tho' only a white moth, or much more probable a little white yarn unravelled out to suit the occasion.

Such at any rate is the gulch near the Golden Summit which pilgrims plod about wearily and worship to-day. It serves well to illustrate the credulity of many Chinese. It shows further the barrenness of present day Buddhism. It is beautiful to follow in poetic fancy the great Gautama of old. The light of Asia, but that such a flagrant fake should form one of the advertisements of his present day disciples to allure men to the sacred summit can surely only mean that Buddhism has long ago attained its goal, its Nirvana of utter Nothingness.

### The Blood of the Cross.

**Addressed to those who profess not to see sufficient cause  
to cease the opium traffic in China,  
opium trade with China.**

The thirty-one days of drought during the summer of 1904 will not readily be forgotten by foreigners living in the district of Wan-Hsen in the western part of Sz-Chuan. It meant a very trying season for them, but more so to the Chinese in that it is during this time which just follows on the planting out of the young rice that heavy downpours of rain are looked for to fill the paddy-fields and to keep the young plant going. A failure here means ruin to the rice-crop and to that of the food stuffs to be followed by famine. This is just what occurred. Rice suddenly rising to three times its ordinary value, and corresponding unrest on the part of the people. Though the days were not many, yet they were more serious in results than double that time later on. In the above named district all kinds of practices were resorted to, idol processions (ad. lib) fasts, divination such as is only resorted to by the Mandarins in very extreme cases, vows remade and vows made for the first time and it is of one of these that we write particularly. When all of the above had failed a season of self-examination came over certain districts to find out if possible what sins they were committing that should be done away with (would that that such a season would come for all who are interested in this opium question) and so put things right in the sight of heaven, that heaven may hear prayer and pour down a gracious rain. The conclusion came to was that it was the sin of growing opium Heaven was displeased with. A meeting was called, an agreement was drawn up by the leaders, and assented to by the whole community, that they would cease opium growing. All the seed put aside for sowing next season was brought out and burnt before the idols, and the growers made their cross for signature, but how? The ordinary pen and ink were not counted worthy for such a solemn act. A pricker was brought and thrust through the top of the finger, and the cross made with the flowing blood in token of sincerity. Rain fell very soon after and of course they all say they have done the right thing. But, knowing the Chinese as some of us do, it may be that now rain has come and things are more promising, this may all be forgotten. But it will



prove that even the growers and smokers in their more sober and thoughtful moment take a very different view of matters than under ordinary circumstances. Let no reader imagine this to have been done under any influence from the foreign Missionary. It was miles away from him and he only heard of it days afterwards. But it suggests to him a longing that these poor people who seem to know the value of a cross made with their own blood shall also know the infinite value of the blood of one who was slain on the Cross of Calvary. This is the Missionary's prayer and that for which he has given his life and for which he works.

W. C. T.

### West China Religious Tract Society.

We have received an intimation from the Agent of the S.D.K. that an alteration of discount terms has been decided on.

The new rule is as follows:—

A discount of 25% on Catalogue price of S.D.K. publications is allowed to the Book Trade; and 10% on all orders or purchases amounting to \$ 1000 and upwards?

ARTHUR CLAXTON.

*Secretary.*

### The Song Of China's Youth.

(As sung in the public Schools in Mien Juh)

Youth of China, buckle to!  
 Tomorrow's world we trust to you.  
 Our ancient homeland wounded lies,  
 Scholars to the rescue rise!  
 Forward! better on ahead,  
 Fame's by independence bred;  
 Independence, precious boon,  
 Let it bless our country soon,

Hearts and minds, then, to this end  
 Altogether let us bend,  
 China, China's youth defend.  
 W.S.

C. M. S.

Mien-Juh.

### Changes in the Prayer List of January 1904.

#### Additions. Canadian Methodist Mission.

Chentu	Miss F. M. O'Donnel, M. D.	1902
"	" B. Fox,	1904
"	Mr. Stewart, B. A.	1903
"	Dr. Cox,	1904
(Kia Ting) Chia Ting	Dr. and Mrs. Adams,	
"	Miss Foster,	1895
"	Miss Swann,	1903

#### China Inland Mission.

	Miss Rasmussen (for Thibet)	
Kwei fu	Mr. Parsons,	1889
"	Miss P. Barclay,	

#### Methodist Episcopal Mission.

Chentu	Mr. Yost	1903
Chungking	Mr. Crawford,	1904

#### Friends' F. M. Association.

	Mrs. C. E. Davidson,	1904
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#### Church Missionary Society.

	Miss	1904
	Miss Weide (?)	"
	Mr. Heming,	"
Omission: From Chungking	Mr. and Mrs. Lewis,	M. E. M.
	Mrs. C. W. Hall,	" " "
Chentu	Mr. and Mrs. Cady	" " "

**Kiating** Dr. and Mrs. Hart, C. M. M.  
**Yunnan** Mr. J. Smith,

*Transfers* Mr. Beech, (M. E. M.) from Chungking to Chentu.  
 Dr. Miss Killam, (C. M. M.) to be Mrs. Maude Neave.  
 M. D. (A. B. S.)  
 Miss McInnes (C. I. M.) to be Mrs. M. Waters,  
 Kwei Yang.  
 (For Friends' Mission see separate list)

*Slight Alterations.* Mr. Toyne, C. I. M. Kia Ting.—Arrival 1895  
 not '65.  
 Bishop and Mrs. Cassels,—on Furlough.

#### Friends' Foreign Mission Association Sept. 1904

<b>ChungKing.</b>	Wigham, Mr. Leonard	1891
	" Mrs. Caroline N.	1889
	Hunt, Miss. Elsie	1896
	Davidson, Mr. A. Warburton.	1897
	" Mrs. Henrietta.	1899
	" Mr. Alfred.	1901
	" Mrs. Caroline E.	1904
	Maw Mr. Wilfred A. 毛	1903
	" Mrs. Edith	1903
	<b>Chentu.</b> Davidson, Mr. R. J.	1886
	" Mrs. M. J.	1886
<b>Ting Chwan.</b>	Vardon, Mr. E. B.	1891
	" " Margaret.	1891
	Cumber, Miss M. L.	1892
	Harris, " Lucy E. M. B.	1899
	Davidson Mr. W. H. (M.R.C.S. L.N.C.P.)	1901
	" Mrs. Laura	1901
<b>Sui Ling</b>	Mason Mr. Isaac	1892
	" Mrs. Esther L.	1894
<b>T'ung Liang.</b>	Jackson, Mr. B. H.	1901
	" Mrs. Florence.	1901

## stations and outstations.

F. F. M. A.

( Chungking district ) Tung Liang to be substituted as the Station, and the Outstations to belong to it.

( Tung Chwan ) Omit Kwan Yin Koa, P'ung Ch'i Hsien, Tung Chang and Yü Ch'i Hou.

## Stations.

## Outstations.

遂

蓬小魚野

童溪貓

寧

溪場口溪

## Shuting.

## Opening of a New Church.

At length the day arrived. Our building operations commenced Feb. 23rd just over 6 months ago. A year since we were going up and down the city seeking a home but in vain. Once, we were on the point of taking one when the massive outside wall fell down one night. The present site is an ideal one, a short distance outside the East gate and just off the busy street but on rising ground so that the dwelling house stands on ground above all the other houses and is surrounded by trees and garden with a background of hills and mountain, giving ideal views on all sides. I call it my "rural deanery". The old "Fu yin tang" was within five minutes of the hospital so our work overlapped. Our new house is about a mile away and opens up a totally new district. The church is built Chinese style and measures 100 feet long and 37 feet wide with a height of 50 ft. There are two ornamented round windows in the chancel and carving over the front of the chancel which gives a very pretty effect. On the Saturday the Christians and neighbours came with their presentation scrolls and crackers. The most striking being a big tablet given by the city Christians. If



measures 82ft by 41ft, and gold characters 3ft in height on black varnished board. The Christians and enquirers from San-Hwei and Tu-Chi gave a banner, black velver characters on red. The Fu and hsien Mandarins sent a united present of scrolls, Red soap-stone carving in a glass case, tea, &c. There were in all twenty pairs of scrolls presented. The opening service was on Sunday when large numbers were present. Amongst those present were the Rev. W.C. Taylor, of Wan-hsien, Mr. and Mrs. Rogers, Liang-Shan, Miss M. J. Williams of Pachow, Miss M. Waters, Chu-Hsien, and Miss Hart of Sin-Lin. We had Christians from Kai-hsien, Ching-Chia, Chang, Niu-kuan-Tang, and many other places including Wan-hsien. On Sunday afternoon 35 persons partook of the Lord's Supper. It was a memorable day and made the little flock scattered in the country places have a sense of unity which is strength. The Monday and Tuesday were given to the social side and feasts were prepared for about 300 guests. The Fu-K'ao is now on. Mr. Rogers is staying on to help while I take a month to go round my northern district. Dr. Wilson is getting good numbers of students to his Science-Hall where he combines Lecturing and preaching. We had a severe drought in July and a good deal of disturbed feeling among the people. The mandarin sent 15 soldiers to guard our gates for over a fortnight. The day actually fixed we heard, for destroying our new buildings was July 23rd the day that the rain came!

A. T. POLHILL.

*Sept. 8th.*

### Notes From Shinanfu. Hupeh.

I have migrated pro tem. from Sz-Chuan, having arrived here July 23. from Kwei-Fu and Wu-Shan. We have a house here provided by the natives who received Mr. Beauchamp some two months ago most enthusiastically. Now all is changed! it has pleased God to allow us to encounter a fiery trial. The murder of the Roman Catholic Bishop &c occurred at Shu-tsi-ti, some 90 li from here. I heard the rumour

shortly after leaving Kien-Shi Hsien 120 li from here. It is commonly reported to be the work of our people! Now we have not received a single person in the whole district into church membership! It is quite possible some of the number of buyers of books may profess to belong to us and of course possible that some of these may have been concerned in this outrage. Still, out of a list of 30 add names. I only recognised two as our adherents and these live at some distance from the scene of the murders but are obnoxious to the Roman Catholics. Two other names are those of the father and uncle of one of our adherents. Through the malice of Satan who was alarmed at the promising work opening out here, we and all earnest seekers after the truth have been brought into peculiarly trying circumstances. Fear is on all sides, the tsai-jen are intimidating our adherents in the country districts and round about. The magistrate of a neighbouring hsien has put out a proclamation commencing." (I have heard that the people of the gospel teaching of Ngen—Shi Hsien have murdered teachers of the R. C. teaching!") A man bearing a letter to me was stopped and searched by some one from the Yamen there. Satan seems to be having things his own way, but our eyes are unto the Lord, the Lord who will pluck our feet out of the net so artfully spread. The magistrates are friendly but are in a difficult position, the R. C. s having accused some of our adherents. A Commissioner from the Governor-General is here now, and I understand that a foreigner is to arrive before long. So far a number of the suspects are at large. Precautions are being taken to protect this house and ourselves, but one feels for the poor frightened natives, especially in the country who are thus early having such a trial of faith. It seems one's duty to come on here and try to rally the fearful ones. What the next few weeks may bring forth one cannot say, but God is over all and will make all to work for good. No doubt friends will kindly remember us in prayer. A prodigy in memorizing attends evening prayers. He has learned off all St. Matthew's gospel and explains very well also. I have not met with quite such a case before, I have called on the new Fu who was friendly and said that a proclamation should be put out intimating that there is no need for innocent persons to fear he also said that he would communicate with Kien-Shi-Hsien about the unfriendly proclamation. I have not heard however of any thing having been done as yet. Rain has fallen here at last. Thank God, after a time of great drought.

C. H. Parsons

*Aug. 4 1904.*

### Kwei-Yang Notes.

We have just concluded our Half-yearly Meetings, which were so largely attended by visitors from other parts of the Prefecture, that we were unable to accomodate them and had to borrow the use of a Benevolent Hall close by to put most of them up. Our Conference topic was 服事上帝 with sub-topics 為何服事 and 如何服事. One of the results of these meetings is that our little church has decided to pay one years rent for a meeting place at Chin-Ngai, a busy market-town 50 li south where much interest in the Gospel is shown. Until we know more as to the motive of these people we hesitate to let them pay this rent. We also enrolled as enquirers 19 men and women who have for some time manifested a desire to follow the Lord. On Lord's day we baptized one of our city enquirers. The chapel was crowded by those who were attending the Half-Yearly meeting and they manifested much interest in the simple yet solemn ordinance which was preceded by an address on Romans 6 especially verse 17, "Ye became obedient from the heart to that form of teaching whereunto ye were delivered".

A visit paid last month by Miss Kohler, Evangelist and Bible-woman to Chin Ngai gave us much encouragement. Several have put away idolatry; at least one has changed his trade (he traded in incense) and now at these meetings between 10 and 20 have cast off opium. We will value earnest prayers for the work in this prefecture.

G. Cecil-Smith.

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### Notice

The Editor wishes to remind the Sub-Editors, that all Mss should reach Chung-King not later than the 15th of the month for insertion in the issue of the following month. Also that all articles &c for the Magazine should be written on one side of the paper only.

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### Chungking Notes.

Dr. Kilborn, Mrs. Ririe, and Miss Hastings, have been on a visit to this city bringing with them children from various parts of the Western Provinces to enter at the Hill School for the term which began on 12th September.

Mr. William Laughton of the American Bible Society sailed for England in the S. S. Preussen in August.

Mr. Clarence Ramsay who was for some years in this city and who has been home in America is expected in Shanghai on 16th September and is nominated as Superintendent of the A. B. S. work at Chentu and will thus relieve Mr. & Mrs. Neave for a well earned furlough.

We are also glad to hear that Miss Ramsey & Mrs. Moses of this city who have been in England on furlough sail for China again on 1st November by German Mail.

Dr. Wolfendale who was also expected to return this Autumn, has been delayed in Edinburgh studying for his F. R. C. S.

We hear with pleasure that we are to have a visit from Mr. Fransen, director of the Swedish Mission, early in October.

The Sabbath Services at the Anchor Reading Rooms were resumed for the Season on 11th September at 2. 30 p.m. and Bible Readings every Tuesday and Friday at 5. 30. p.m. Mr. Smith P. O. of the Kinsha has been appointed Secretary of the Institution and will be glad of the co-operation of the Missionaries in the work of the Winter Session.

H. M. S. Kinsha is presently moored off this city while the Woodlark is at Sui-fu, and the Woodcock at Kia-ting-fu.

The British Acting Consul, Mr. Sly, who has been here for nearly a year, goes down river in October and will be relieved by Mr. W. P. M. Russell.

The French Mining Engineers, Messrs Smith and Lanet, who have obtained a coal mining concession in the north of the Pa-hsien have passed down river, also the British Railway Surveying Officers Colonel Manitold & Captain Mahon.

The British Consul General at Chen-tu Mr. Hosie has gone a journey along Tibetan border from Ta-chien-lou to Sung-pa.

The British Tibetan expedition, reached Lhasa on 3rd. August, but found the "Ta Lama" had fled so that no negotiations could be carried on.



An Indemnity of Tls 750,000 has been demanded. for cost of the expedition.

The fortune of war still favours Japan, the Port Arthur fleet tried to break through the Japanese blockade on 10th. August with disastrous results, most of the ships fled back to the harbour while others sought refuge in the neutral ports of Tsing-tao, Chefoo, and Shanghai and the remainder were sunk.

The greatest and most decisive battle of the war was fought on 3rd September at Liao-yang when the Russians were utterly routed and fled leaving 3000 dead on the field. The Japanese admit a loss of 17,000 killed and wounded. Port Arthur still holds out.

The new Imperial Post rates are Letters half oz. 2 cents. Newspapers 2 ounces 1 cent. Books 3 ounces 2 cents. throughout China.

A French military attache arrived in Ichang on 10th August to investigate the causes of the massacre near Shih-nan fu. The Roman Catholics are said to have demanded Tls 100,000 compensation.

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### Obit

We tender our sincere sympathp to the Captain and Officers of the "Olry" on the death of Monsieur L' Enseigné de Vaisseau Houssay at Sui-Fu Aug. 24th.

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### Births.

On Aug. 21 at Kiating, the wife of the Rev. J. Bradshaw of a son Eric Joseph.

On Aug. 26th. 1904 at Changcheo, the wife of Fawcett Olsen of a daughter Rose Evelyn.

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NOTICE. I wish to call the attention on the readers of this paper to the San Francisco Advertisers. To some of you these firms are known but for the benefit of those who do not know them. I wish to say that they are leading houses in these lines, honourable and up to date and you may order from them in confidence that you will be well served. If I had not known them to be such I would not have solicited their advertisement for the "News"

H. Olin Cady.

N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.

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BOVINE, BOVRIL, VALENTINES, and CALVES FOOT  
JELLY.

EAGLE BRAND OF CONDENSED MILK, and Highland  
Cream.

A great reduction in Toilet Vinegar, large sized bottles .75

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Full weight	Clean goods
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Quick dispatch.	

Missionaries, who are far away from home, realize the importance of obtaining a strictly first class food supply.

To buy a cheap grade of eatables is neither safe nor economical; and always remember that cheap goods are often half waste, short weight, or short measure.

What is the result? Real suffering and discomfort, without a chance to remedy the evil, being so far away from the center of supplies, besides being considerably out of pocket, while the mischief done to your physical being is sometimes irreparable.

Lately the cost of transportation is considerably reduced. This ought to be a big inducement to Missionaries to purchase food supplies from us—**THE MOST RELIABLE GROCERY FIRM** this side of the Rockies.

The freight on an original case of canned fruits or vegetables is only 32½ cents, and 80 cents on cases weighing about 200 pounds. No bill of lading, however, is signed for less than \$5.05, this being the minimum rate, therefore, to avoid paying this rate, orders must be large enough to make up a ton in weight. See that this point is covered, or else combine with other parties to make the desired weight.

We earnestly solicit your patronage, knowing that we can please you in every regard. We give special concessions to those who order goods in original cases, where no repacking is necessary.

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**Job Printing neatly executed**  
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<b>Bill Headings</b>	<b>„ „ „</b>	<b>„ 4.00</b>
<b>Cheque Books</b>	<b>( 100 Cheques in each suitable for dealing with Native Bankers )</b>	<b>„ .60</b>
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**All kinds of Stationery kept in Stock.**

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**Samples & Estimates of Printing can  
be had on application to the Manager  
at Lungmenhao, Chungking.**

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# The West China

## Missionary News.

*"In essentials Unity; in non-essentials Liberty,  
in all things Charity."*

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Published at.

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAI PER ANNUM.

PRINTED AT THE LUNG MEN HAO PRESS, CHUNGKING.

## Office of SMITH'S CASH STORE, Inc.

San Francisco, Cal. May 2nd 1904.

### AN OPEN LETTER (Continued)

#### To our Friends in the Orient :-

**Packing Charges.** We believe the charges should be governed by the purchaser in this way. The "Best Style" of packing costs something and is worth its price. We charge less than the actual additional cost to us as compared with local shipments. "Open style" packing indicates that we use heavy cases, but do not use tins or special coverings. "Local Style" packing indicates that we pack in same cases and same manner as local shipping, for which *no charge* is made, except for strapping cases, which is compulsory. We do not recommend or guarantee the "Local Style", but believe the packing would compare favorably with the best done by houses less familiar with export business.

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One more item: Under printed information given out by the United States Government 19 cities in China should receive mail at United States postage rates. Our letters have been stamped accordingly. We now learn that local officials collect at interior points beyond Shanghai. It is not our intention to let any customer suffer on this account. Please report any charge of this nature for refund. We now pay full Foreign postage, except to Shanghai and/or parcels to Hongkong.

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Respectfully soliciting your patronage for 1904, we remain,

Yours faithfully,

SMITH'S CASH STORE, Inc.  
P. H. A. SMITH.



# The West China

## Missionary News.

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Vol. 6.

NOVEMBER, 1904.

No. 11.

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### Education, or Revelation, Which?

Let it first be understood that the heading of this article does not indicate that the writer has any purpose of taking up the truncheon against educational work. On the contrary, the deepest sympathy is felt for every effort put forth toward the mental development of the Chinese, and the betterment of their Condition, socially and politically. Remembering the object of all true educational work,—the making of more complete men,—who can deny China the best there is in store? Neither is there a desire to contrast Revelation with Education, for no contrast exists. The two are essentially different, it is true, but can no more be compared or contrasted than can trees and houses. Indeed, trees, may become an integral part of a house: and likewise revelation may constitute the most essential part of one's education. Our purpose is rather to call attention to the fact that, in our labours among the Chinese, we are in danger of losing sight of the one great thing of which they stand in need.

We are sure that, among the Missionary body, few individuals could be found who have not a profound conviction that the greatest question that concerns the human race is that of its relationship to God, and its destiny in the life to come. It was this conviction that brought us out from our homes and Native lands, to this land of moral darkness and death. Now do we really believe that these people are lost? Do we believe that

they are dead in trespasses and sins? Do we believe that the wrath of God abideth on them? Do we, or do we not, believe what God himself hath spoken concerning the heathen? If we believe God, then surely the condition of this people is unutterably appalling; and who can deny the urgency of their need? Their first, their greatest, their supreme need, is for the message of salvation. All other needs sink into nothingness, as compared with this. It matters little about their houses, their clothing, their food; it matters little whether they can read or write, or know one star from another, if they do not find the Saviour of the world, and have their names written in the Lamb's book of Life.

Now, the things that are essential to salvation are matters of revelation. God cannot be found out by any natural processes of investigation or research. He is known only as it hath pleased Him to reveal Himself. A right estimate of our own hearts, and our standing before God, cannot be arrived at by the natural man. This too is a matter which God must reveal to us. And above all, the way of Life in Christ Jesus must be revealed to our hearts in a super-natural way, by the spirit of God. Do men grow into the Kingdom of God, or can they be educated into it? Men, in the Kingdom of God, may both grow and be educated; but they must first be born into that Kingdom, and be new men in Christ Jesus, are the terms "Christianize" and "Westernize" synonymous? Not a few answer in the affirmation. What is a Christian, may we ask? Is he not one in whose heart Christ lives and reigns? Are western men all Christians? Alas, the majority are not. A westernized Chinaman is no better off spiritually than his heathen Western neighbor. The Chinaman has but one great need:—to hear the voice of the Son of God, and live. He is dead. So saith the Lord. Who is there that dares to dispute it? If our friends are sick with a deadly malady, we send not for the tailor, but for the physician. After the sick man is restored to life and health, it is sufficient time to give him a new suit of clothes also, some have come to the dying heathen as tailors and not as physicians, and are preparing a beautiful shroud against the day of their death.

Are Chinese capable of receiving these revelations that are necessary to Eternal Life? Are they susceptible to the workings of the spirit of God? Does any one answer, no? Then is not

God's gracious plan of salvation a failure? Who can withstand the Almighty? Or where is there a soul so degraded and low, but that the spirit of the Living God can breathe upon it, and cause it to live, and rejoice in its Redeemer? The same Spirit who breathed upon the South Sea Cannibals, and degraded Patagonians, can also move upon the sons of this great empire, and cause them to turn unto God and live. Yea, He does move upon them; and in many districts there are scores of those whose hearts have been transformed by the Holy Ghost, and who manifestly have become partakers of the Divine nature. They know they have been begotten again, and their friends and neighbors know it too. Men and women in whose hearts the love of God burns, and whose greatest joy is to spend and be spent in His service. Men who have not been taught by men, but by God; and who know the secrets of that inner life of fellowship which alone satisfies the soul. Missionaries have testified to sitting at the feet of such men, and learning from them the deeper things of God. They are those to whom God has spoken. They have received the revelations. They had nothing of Western learning, save God's own Holy word. What the Lord hath wrought in one community, can He not do in another? If the spirit of God flashes into a man's heart, revealing God, revealing sin, revealing Christ, how long before that man will be a new creature in Christ? There will be no trouble about motives there. When once he has met God, and the light of the Glory of God hath shined into his heart, old things will have passed away, and all things will have become new. We must not forget that the saving of a soul, the begetting of a new life, is a supernatural work, is the work of God, and God alone. If the task of converting Chinamen was ours, we might well despair, and turn our attention to other things. But the things that are impossible with men, are possible with God. Is anything too hard for the Lord? Let it not be said of us, that He did not many mighty things there because of their unbelief.

God's plan of salvation is full of wonders. What a wonderful thing that God has committed into his redeemed ones the word of reconciliation! what a solemn responsibility to be put in trust with the gospel. What greater crime could one commit than to withhold the life-giving word? Our part in bringing the

Divine revelation to lost men is to preach the word. The word of God is living and powerful; it is the sword of the spirit. Though some men may despise our sword, let us wield it with unwavering confidence. What greater shame, than that some, who call themselves the servants of the most High, should disparage and call in question the weapons of holy warfare which the Lord himself has provided. Setting themselves above God, they wrest His word to their own destruction, and to the eternal loss of multitudes to whom they should have been messengers of light and power. The writer has known of Missionaries whose texts for daily street-chapel preaching were chosen from the Chinese Classics! In striking contrast to this, are men like the late Pastor Hsi, of Shan-si, whose life is now being so widely read. Though a scholar of marked attainments, thoroughly versed in all the learning of his native land, his only theme for preaching was the word of God. He seldom even referred to the Classics when preaching. He had the perfect word of God, which he knew to contain all that was needful or necessary to the salvation of men. The results of his ministry are among the most remarkable in Missionary annals. Many were born again, through the word; may we be among the company of those who publish it.

Along with the preaching of the word, God has also given unto us the Ministry of Intercession. We all know too well that the mere perfunctory preaching of scripture is not sufficient to produce spiritual results. One element is lacking,—the power of prayer. The apostle Paul was a powerful preacher; but he was also mighty in prayer. So must every other one be, who desires to see the dead raised to life, and renewed in the image of the Creator. Men will not see visions of Divine things, unless we first pray open the flood-gates of Heaven. Let us ask ourselves before God, do we take time to wait upon the Lord? Do we wrestle in prayer for these lost men? Do we travail in soul over them? Do we lay hold of them with a prayerfulness that will not let them go? Are our sermons prepared and delivered with intense longing and unceasing prayerfulness. Do we not often complain of unresponsive and immovable listeners when really it is our ministry that is at fault?



In conclusion, let us ask our-selves, what is the greatest, the most pressing need of these people? Are we seeking, by the grace of God, to give them that which alone can save them from eternal destruction? Are we putting first things first, and gathering jewels for that great day of the Lord?

W. H. H.

### West China Religious Tract Society-

Members will be interested to know that the increase year after year in sales of books and tracts indicated in the last annual report has been surpassed during the first three quarters of 1904. The amount received for sales up to the end of September exceeded the total for the whole of 1903, and that was our "record" year.

It looks as if the Tract Society Centres, proposed some-time ago, have been busy with their quarterly gatherings, reading the Report and stirring up interest in tract circulation. If not, then what an increase we might look for this winter if they be held now.

The Advisory Board suggested the month of November for bringing the work of the W.C.R.T.S. before the notice of the Chinese christians, and the taking of collections in aid of its funds. May I remind all friends of the Tract Society of that suggestion, and urge that this be done, if not in November, at least before the end of the year. Such help may be small at first but that should not deter any one from making a start. The increase of sales, since we sell so many tracts below cost, makes it all the more necessary to get voluntary subscriptions. We have no Union Missionary Society to which the native christians subscribe. It would be good for them-do them good I mean-to look beyond their own garden wall and subscribe to the Union Tract Society.

There is no doubt that the Tract Society is being appreciated and valued and used more and more every year. Yet it is remarkable what a large number of missionaries in West China do not seem to use tract distribution as a means of bringing christian teaching into the homes of the people.

I should like to impress upon the attention of those who have been on the field from one to three years, and who want to practise the Chinese they know, what an excellent thing it is to go to markets with a bundle of tracts and scripture portions and sell them. In my experience a half day at a market will suffice to sell hundreds of copies of the smaller kinds, if a foreign missionary be one of the party. And the advantage to him in increase of grip upon his chief weapon is immense.

Voting papers for the election of the Executive Committee for 1905 have been sent out and should be returned before the beginning of January to ensure being counted with the ballot at the Annual Meeting.

Arthur E. Claxton.

*Secretary.*

## The Building of Liu-Yang Bridge-a Chinese legend.

### Chapter. I The Ferryman's dream.

Several hundred years ago there lived in one of the central provinces of China, a ferryman. One night after a hard day's work his sleep was disturbed by dreams. This being a common occurrence with such people he did not pay much attention, but there was one dream he could not get out of his mind. He dreamt that one of the gods appeared to him and said: "to morrow at noon unless you have one hundred and twenty eight passengers on your boat, and one person named Ch'ai, you must not under any circumstances cross the river; if you do your boat will be wrecked and all the passengers and crew be drowned". Next morning the ferryman was somewhat alarmed at his dream but when the excitement of the day's work began he soon forgot it. During the forenoon he crossed and recrossed the river as usual without any mishap but exactly at noon, he suddenly remembered his dream, and was not a little disturbed to find that he was on the side of the river he had seen in his dream. In the meantime his boat was rapidly filling with passengers and some

were urging him to cross over. He now gave orders to count the number of passengers and received the report that the number was 106. "we must wait yet a little while", said he and began busying himself arranging the passengers in their seats. Very soon the number was reported at 120, which, with himself and his crew, still lacked one of the required number of the dream. By this time the passengers were getting out of patience, and were clamouring for the boat to start but the captain having in mind his dream, and yet not daring to tell them, gave orders for the landing plank to be drawn on board and everything to be got ready for a start. Just as the plank was being got aboard, a woman carrying a basket on her arm, came running along the shore calling for the boat to stop and take her on board. At ordinary times they would not have taken any notice of a womans cry, but the captain being thoroughly superstitious, and fearing the result, should he disregard the warning of the dream, called out to the passenger on the shore "I say, old lady, what is your honorable name?". "my name", she replied, is Ch'ai". "Good, said the captain, "come on board at once we have been waiting for you for sometime". As soon as Mrs. Ch'ai was on board the captain gave orders for the boat to cast anchor, and they were soon speeding towards the centre of the river, but just as they reached the main stream a huge wave struck the boat which made that whole of the passengers rise to their feet nearly causing the boat to capsize. The captain, after some trouble, assured the passengers that all was safe, and got them to be seated once more in their proper places. Several times during the passage across, great waves threaten'd to engulf the boat, and the captain and his crew had great difficulty in rowing to the opposite shore. As soon as the boat touched the shore the passengers began to leap over the side and hasten away towards their homes. The captain at once called out "Don't be in a hurry gentlemen: I have something to say to you". "What do you want now", asked the passengers, "have we not paid our passage money once, and been delayed long enough already?" "No, no, replied the captain, "I do not want a second fare but I have something to tell you which interests you all".

"Well well", said the passengers; "say what you have to say and be quick about it, we have been delayed long enough already". The captain now approached Mrs. Ch'ai and gave her a profound bow saying, "Mrs. Ch'ai please come forward here and I will tell these gentlemen how you have saved their lives to-day". Mrs. Ch'ai, very much bewildered, obeyed the captain's orders and stood in front of the passengers. "See here", said the captain, "but for Mrs. Ch'ai you gentlemen, myself, and all the crew, would have found a watery grave to-day". He then related to the astonished passengers his dream of the previous night and reminded them how narrow was their escape. The now astonished passengers in their turn made a profound bow to Mrs. Ch'ai and then departed to their respective homes. The captain still detained Mrs. Ch'ai and said "Mrs. Ch'ai you must have accumulated great merit to have been able to save so many lives". No, no, replied Mrs. Ch'ai, "I am only a poor woman; how could I have accumulated any merit? But if the child I am now carrying should be a son I vow to the gods that he shall build a bridge over this dangerous river and thus prevent so many lives from being lost every year". Thus saying she departed to her home with the good wishes of the captain and his crew.

### Chapter 2. Mrs. Ch'ai obtains a son,

Time went on and the incident above related was soon forgotten by all except Mrs. Ch'ai herself who in due time gave birth to a son. Seeing in this an answer to her vow she carefully attended to the boy who was exceptionally intelligent and of fine physique. When he was old enough to go to school she put him under a good schoolmaster in the neighbourhood, who seeing that the boy was bright and clever encouraged him to study. At the age of fourteen he took his Bachelor of Arts degree; at the triennial examination at the provincial capital the following year he gained his M.A. degree which gave him the right to enter for the Metropolitan examination for the Doctor's degree. This he also succeeded in gaining and then entered for the Palace Examination in the presence of the emperor himself. At the final test, much to his surprise, he was selected as the Senior



Wrangler for the Whole Empire. In order to understand the delight of Mrs. Ch' ai on the receipt of this news it will be necessary to give some idea of the value of this coveted prize for which thousands of the scholars of China labour incessantly. Dr A. P. Martin in his *Lore of Cathay* says: The long succession of contests culminates in the designation by the Emperor of some individual whom he regards as the "Chuang-tien" or Model Scholar of the empire-the bright consummate flower of the season. This is not a common annual like the senior wrangler of Cambridge nor the product of a private garden like the valedictory orator of our American Colleges. It blooms but once in three years and the whole empire only yields a single blossom-a blossom culled by the hands of majesty, and esteemed among the brightest ornaments of his dominion. Talk of academic honors such as are bestowed by western nations in comparison with these which this oriental empire heaps on her scholar laureate! Provinces contend for the shining prize, and the town that gives the victor birth becomes noted forever. Swift heralds bear the tidings of his triumph, and the hearts of the people leap at their approach. We have seen them enter a humble cottage, and amidst the flaunting of banners and the blare of trumpets announce to its startled inhabitants that one of their relations had been crowned by the Emperor as the laureate of the year. So high was the estimation in which the people held the success of their fellow towns-man that his wife was requested to go to the six gates of the city, and to scatter before each a handful of rice, that the whole population might share in the good fortune of her household. A popular tale represents the goddess as descending from heaven, that she might give birth to the scholar laureate of the empire. So exalted is this dignity that in 1872 the daughter of a "Chuang-tien" was deemed sufficiently noble to be chosen for Empress Consort.

### 3. Mrs. Ts'ai refuses Imperial Favors.

The government of China not only heaps honors on the successful student himself but also bestows certain ranks on parents or other relations of the Model Scholar. In the case of the Poet Laureate himself; in addition to the coveted prize

the emperor deigns to call him one of his own personal pupils" and he is immediately appointed to some high official position—generally that of Chief Examiner at the provincial exams for the M.A. degree. The local officials of his native place, are ordered to build him a suitable mansion, called "The Model Scholar's Residence"; honorary archways are erected by public subscription; the centre door of the local Confucian temple is opened for him to pass through, and many other marks of honor heaped upon him. But whilst all these honors are highly appreciated by the student yet the gift to his parents of the first of the eight titles of honor is of greater value to the filial Chinese than all the rest. After the heralds had announced to Mrs. Ch'ai the success of her son, the local officials had paid their congratulatory calls; and her neighbours had spoken their good wishes, the next thing to look forward to was the home coming of her son who would, in person, bring the decree which would announce that she was henceforth "a lady of the first rank". To any lady of some standing already, this would be a time of great interest how much more to a person of Mrs. Ch'ai's position! Her son, known and honored in every village or town he passes through, gradually draws near his home, his excitement becomes almost more than he can bear. He arrives at his home, alights from his carriage, and immediately goes to the reception room where his mother is waiting to receive him. After prostrating himself before her he announces that he has brought the emperor's decree and asks his mother to go out and perform the usual ceremony required on such occasions, but to his surprise his mother refuses all Imperial favors. Her bewildered, and disappointed son asks for her reason in refusing this emperor's gift whereupon Mrs. Ch'ai relates to her son the ferryman's dream, her own vow, and her own determination not to accept any imperial favors till he had built the bridge and released her from her vow. The Model Scholar was greatly dismayed at this news: how was he to return the emperor's gift without incurring his displeasure? How, even if that was overcome, was he, who was so poor and had no knowledge of such things, to carry out such a great work as building this bridge? His mother, however, was firm in her purpose not to receive the imperial favors so nothing else could be done but return to the capital and return the decree in person at the same time explaining his mother's reasons for not receiving the imperial favors and ask the assistance of the emperor to carry out her wishes.

*To be continued,*

### C. M. S. Women's Conference.

An informal Conference of C. M. S. women missionaries was held in Mien-cheo on Sept. 7. 8. Eleven lady missionaries out of a total of nineteen were able to attend the meetings, viz, Mrs. Jackson, Mrs. Callum, Mrs. Turner, Misses Pownall, Mellodey, Knight, Walmsley, Digby, Carleton, Casswell and Wells, their object being to discuss the women's work of the Mission generally, and especially ways and means for its further development. A preliminary meeting was held on the evening of the 6th. when Mrs. Jackson was elected president and Miss Carleton secretary of the Conference. The next day's proceedings commenced with the usual Wednesday Prayer-meeting, after which and during the following day, papers were read on the various subjects including Girls' Day-Schools, and training of Bible-Women, Anti-Footbinding, Methods of teaching heathen women, Missions to women and work among the upper classes. Others were only discussed such as Sabbath-Keeping, Medical-Work among women, Sewing-Classes, and Boarding-Schools. In one of the addresses which opened each session the speaker pointed out Eccles. 4th. and 1st as describing the condition of the Chinese women without the Gospel "oppressed, no Comforter" and how it was for us to see that we gave ourselves faithfully to the work of witnessing of Him, Who is the God of all comfort. Another spoke of the "wisdom" that is from above, first pure then peaceable, &c, that is needed to do such work effectually. The papers were practical, dealing chiefly with the experiences of the writers.

One emphasised the need of *trained* Bible-women, but lacking such it was well to make use of untrained Christians of tested character as guest-hallwomen or "Helpers." They would not be equipped for the work of a Bible-woman properly so-called, but they could do much useful work. With this end in view all the women should be taught as much as possible, not only so that they might know enough to be taken on as paid helpers, but also that the voluntary help which all ought to give as they are able, might be more effectual. It was suggested that Women's-Schools for city people and station-classes for country women, should be held at different centers. Miss Digby's paper on teaching heathen women was most interesting. She found it more satisfactory to

*teach* than to *preach*. In the inns, by the roadside, whether a group of women or only one "drive in a peg on which to hang something else another time". Such work needs Prayer, Patience, Perseverance, and Simplicity. In reply to the question-How to reach outsiders? she mentioned 1st Guest-Hall 2nd Visiting and 3rd Attending "Huei" and at the different temples where the most religious of the women will be met with. She showed a little booklet of gospel clauses in the trimetrical style which she had found very useful. This the Conference decided to have printed. Mrs. Jackson, in her paper, after speaking of Missions to heathen and Christian women, suggested that a monthly drawing-room meeting should be tried as a means of reaching the T'ai-t'ai, when, after refreshments and pipes, children and nurses should be turned out and a serious meeting held, with singing, prayer, and a bright Gospel address. Lively discussions followed the papers and at the close several resolutions were formed, one referring to anti-foot-binding and others to the general developing of the work amongst the women and girls. The most important was that the Conference should send an earnest plea to the Home Committee and make it their earnest prayer to Almighty God, that Ten more single women workers, including one educational and one medical missionary, may be sent out very shortly. It is also hoped that premises to provide more adequately for the needs of the women's work, may be secured in some of the cities already occupied by the C. M. S.

### Teh-Yang Notes.

Some time has elapsed since you had any tidings direct from this new station, so we gladly send you some for the November number of the "News". Our services on the Lord's Day are fairly well attended; a few come regularly to worship who are sincere we trust. The regular attendants are the following:

Mr. Hsu a maker of pens by trade, and a respected citizen of this county; he with his wife and child have been coming now some ten to twelve months; they have put away their idols and are we hope, true seekers after the Saviour.



Mr. Chen a wine-shop keeper, who has been attending since we came; character not satisfactory and an irregular attendant compared with the others.

Mr. Fung, a medical practitioner, who has given up all idolatry and got a good hold of the Truth; he with his wife has been coming some four or five months, both give much promise of steadfastness in the Faith.

Mr. Lo, a mule keeper and general store assistant he has got a good knowledge of the gospel reads well and is intelligent.

Mr. Tang, the biggest cracker manufacturer in this county who has been coming on and off some ten months. He with these others finds the Narrow way hard to walk in, but is sincere in wishing "to follow Jesus"

Mr. Chang, a medical man, is a seeker and knows a great deal but lacks conviction that this is "The way of Salvation;" he is always intent after Western knowledge.

Mrs. Hsiu, the first one to come here, who has given us much concern! she has a certain amount of knowledge and makes a profession of which she is not ashamed in public; she is an aunt of Mr. Chen's and they live in the same house, having both put up with a lot of persecution, and at this last New Year time, had no idols painted or pasted up, having really done away with them last year.

Of some others I could write but I have given these who very specially do need your prayers and ours, which I most earnestly ask for here. Before this is in the readers' hands, most, if not all of them, will we hope, have been received as catechumens.

Evangelistic work, the regular daily preaching has much to my regret been hindered by my lack of physical strength to carry it on whenever the Street-Hall is opened, I get the usual crowds, and on the streets or in the Tea-shops the numbers are as large as ever.

Guest-Hall work is quiet, the number of visitors varying.

School for western learning, under Mr. Hamilton's sole charge has some eight to ten scholars, all of whom are making good progress, some also are acquiring a knowledge of the Word of God, which will we trust, result in their salvation.

The medical work that is done here is on a very small scale, and nearly all among the women, under Mrs. Hamilton's care, she also has a few girls to teach daily. Last year these numbered

some seven or eight but this year only four or five. After the summer heat the ladies commenced to visit the homes of the people, they are as a rule well received. Country work is carried on in the market town of Lioh-P'ing, some 50 li away, where there are quite a few who regularly meet together on the Lord's Day, some of whom we trust are seekers after Him, who is the way and the Truth and the Life. Before many days go by I hope they will have succeeded in hiring a house where they can hold their meetings, and put us up when we visit them; this will be on their own account entirely! and I ask definite prayer for this work as well as for that of a less definite character in other markets around us, where people come if from time to time enquiring. For work commencing in the neighbouring city of Han-cheo I ask your prayers.

Also for guidance in the opening of that centre to the Gospel.

Your's in His Service

W. HOPE-GILL.

*Sep 16th. 1904,*

### Kweiyang Notes.

All this year the price of rice has been very high, at one time in August as high as 10<sup>40</sup> Tls (Kweiyang) per (石). There has been the prospect of a good harvest and prices have come down to between 7 and 8 Taels but now when fine weather is so much needed for gathering in the crops we are having so much rain that I fear the harvest may not be such a good one after all.

For some time past a lot of men have been passing through this city for Kwangsi to join the troops there under the new Treasurer (Fantai) who is a Kweiyang man. So far as we can gather the rebels who came across the border and threatened Kuchow ting (head quarters of the Kweichow 東道) have been obliged to go back into Kwangsi.

Nothing much to report as to the work. Trouble with Romanists has threatened at Chin ngai but the French priests have met us in an apparently fair spirit and I trust all cause for friction will be removed. But unfortunately some of their native members seem less ready to be reasonable.

G. Cecil Smith.

*September 29th. 1904.*

### Wan-Hsien Notes.

August was broken in upon by the writer's visit to Shü-ting-fu to be present at the opening of the New Church there, and only reaching home after the turn of the month. Mr. A. Poloill is certainly to be congratulated on the very fine Church, one of the loftiest and best we have seen. May the Lord fill it with souls for His glory. We had idol-burning again here on two Sundays in September, and on the 25th held our 2nd Harvest Thanksgiving. We were cheered to see more enthusiasm thrown in to it than last year in spite of a very bad harvest, and, more, the day saw the beginning of a fund to keep a local native helper going. All the offertories and gifts for the day, and in connection with it, were given to this, and in all we have sufficient to cover about 6 months of his wages. This a good start, and a practical outcome of a Harvest-Thanksgiving service. Dysentery has been very bad in Wan-Hsien, mainly from the damp from the continuous rains. We have had 6 deaths in connection with us, and are longing for brighter weather. Miss Wilson will spend a week with the women at Pang-Ho-Ki at an early date. As the big river gets less swollen, we are beginning to see more friends going up and down. We hope as many as possible will give us a call, and allow us to do any thing for them we can.

Walter C. Taylor.

Wan-Hsien Oct. 8th.

### Chungking notes.

The Rev. Mr. Fransen arrived here on 6th. October and some most helpful meetings were held, in English at the American Mission, the Hill School, and the Anchor Reading Rooms, and in Chinese at the four Mission Stations in the city.

The last meeting, on Sunday night 6th. October was quite the largest Christian meeting ever held in Chungking and with very marked results.

We are glad to hear by cable of Mrs. Moses being in Colombo on 15th. Oct. so we may expect she may arrive here by Christmas.

A serious dispute has arisen in this city between the Merchants and the Likin Authorities, and the former have uttered their

protest against the exactions of the latter by closing their shops and refusing to transact business.

H. M. S. Woodlark returned from Sui-fu on 20th. Oct. so there are now three British Gunboats in port.

We hear that both an American and a German Consul are to be stationed in this city and the latter is now on his way up river.

It is rumoured that we are to have our good Viceroy Tsen-chun-hsuen back in Sze-chuen and Viceroy Sih-liang will go to Canton.

The Grand Council of Reform in the Army has notified the Viceroys that military Officers & Men are to remove their queues and alter their style of clothing.

It is reported that the Hupeh-Szechuen border massacre case has been settled with the Roman Catholics on the following terms.

- 1 Culprits to be severely punished.
- 2 Local Officials to be punished.
- 3 A Hospital in Memory of the martyrs to be built.
- 4 The murdered priests to be buried with honours.
- 5 Families of the four murdered converts to be indemnified.

Opening of Tibet. On 2nd September an Agreement was signed between Colonel Younghusband & the Dalai Llama, opening Gyangtsi, Chudark, and Situngkwam to Foreign residence and trade. British Officials will be stationed at these towns and other new trade marts will, in the future be opened on the same basis.

Quite a religious upheaval has been caused in Scotland by a decision given in the House of Lord on 1st August reversing the decision of the courts below and awarding the entire property of the Free Church to the 24 Ministers who protested against the Union with the Presbyterian Church in 1900. The property comprises more than 1000 Churches with their Mansees, the estimate value is over £7,000,000.

The War. The defeat of the Russians at Liao-yang in the beginning of September has been followed on 12th and 13th October by a still more crushing defeat North East of the Yen-tai mines, when the Russians fled leaving 8,850 dead on the field.

M. E. M. The annual Meeting of the West China Church is to be held in Sui-Ling commencing Feb. 1st 1905. Mr. Ricker is on his way up river to join Mr. Manly at Tsi-Tseo.

\* *The authorities have come to terms and the trouble is over.*

*Ed.*



From Oct. 1-9 there was held in Chungking a Convention of our Methodist Christians of the Chungking District. The program included Bible readings before breakfast, and at 9 o'clock Bible study for 2 hours. These studies of history, Gospels and Acts were conducted by three of our Chinese brethren. At eleven o'clock we came together for a business session for one hour to hear reports of the preachers and committees. A firm stand was taken especially against foot binding and wine. In the early afternoon 2 conferences were held (2 a day) and candidates for membership were examined. Each afternoon at 4 o'clock we had a lecture and at 7 P. M. evangelistic meetings were held. The delegates bought a great number of Bibles and other books.

The results of the Convention were, a new conception of God's revelation to us and a new spiritual awakening, and in many cases a definite consecration to God.

On the last day 45 probationers were received, 35 full members received and 12 exhorters licensed, 223 members partook of the Lord's supper.

There were about 350 delegates present, none of whom excepting half a dozen women were entertained. We only found places for delegates to sleep. It is estimated that it cost the delegates for travel, board and the books they bought, at least 200 gold dollars.

The unanimous vote of the Convention was to meet again, next year at Üin Chuan.

Do Missions pay?

Yours truly,

J. F. PEAT.

### Births.

On Sept. 27th at Tsen-I-Fu to Mr. and Mrs. Windsor a son.

On October 8th at Chung-King to Mr. and Mrs. Wigham F. F. M. A. a son Eric Leonard.

Oct 22nd. At the C. I. M. Chungking To Mr. and Mrs. Whittlesey a son Albert Withey.

*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.*

# AMERICAN DISPENSARY, CHUNGKING.

—:o:—Q—:o:—

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**Quick dispatch.**

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Missionaries, who are far away from home, realize the importance of obtaining a strictly first class food supply.

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" " Gents " "	" 1.65
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**All kinds of Stationery kept in Stock.**

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**Headings can be printed in Red or Black as desired.**

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be had on application to the Manager  
at Lungmenhao, Chungking.**

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# The West China

## Missionary News.

*"In essentials Unity, in non-essentials Liberty,  
in all things Charity."*

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Published at

**CHUNGKING, WEST CHINA.**

SUBSCRIPTION PRICE, ONE TAIEL PER ANNUM.

PRINTED AT THE LUNGMEHAO PRESS, CHUNGKING.

## Office of SMITH'S CASH STORE, Inc.

San Francisco, Cal. May 2nd 1904.

### AN OPEN LETTER (Continued)

To our Friends in the Orient :-

**Packing Charges.** We believe the charges should be governed by the purchaser in this way. The "Best Style" of packing costs something and is worth its price. We charge less than the actual additional cost to us as compared with local shipments. "Open style" packing indicates that we use heavy cases, but do not use tins or special coverings. "Local Style" packing indicates that we pack in same cases and same manner as local shipping, for which *no charge* is made, except for strapping cases, which is compulsory. We do not recommend or guarantee the "Local Style", but believe the packing would compare favorably with the best done by houses less familiar with export business.

It is optional with the buyer which style of packing shall be used and charged to him. When not stated we pack "Best Style".

### Our Insurance Policy.

Under our "Best Style" packing we insure you against loss by duplicating free any goods that reach you in bad condition. We take the risk. Our "Open Style" policy protects you only in the fact that the goods shall all arrive. You save price of tins on perishable articles but you take the risk of spoilage. "Local Style" packing no policy issued.

One more item: Under printed information given out by the United States Government 19 cities in China should receive mail at United States postage rates. Our letters have been stamped accordingly. We now learn that local officials collect at interior points beyond Shanghai. It is not our intention to let any customer suffer on this account. Please report any charge of this nature for refund. We now pay full Foreign postage, except to Shanghai and or parcels to Hongkong.

"Port of Calls" are. Yokohama, Nagasaki, Hiogo, Shanghai, Hongkong and Manila.

English Drafts accepted.

Respectfully soliciting your patronage for 1904, we remain,

Yours faithfully,

SMITH'S CASH STORE, Inc.

PER H. A. SMITH.



# The West China

## Missionary News.

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Vol. VI.

DECEMBER 1904.

No. 12.

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### EDITORIAL.

The year now drawing to a close has been full of events of the gravest import to the future of the Chinese Empire, and, though the full significance of these events will not be realized till they are seen in the light of history, yet a brief resume of some of them may be of benefit to us as missionaries in impressing upon our minds the special needs and opportunities of the times so that we may marshal our forces and with a good courage go forward to possess the land for Christ.

The gaze of the civilized world has for some months been fixed upon Manchuria-whose hapless provinces have during the last ten years been no less than three times the scene of turmoil and bloodshed, and now we have there the strange spectacle of two rival powers engaged in a deadly struggle, and fighting battles as sanguinary as any chronicled in history, and bringing all the ruin and desolation of war upon the land and its people while China, the owner of the soil has been compelled to stand by with folded arms neutral. Our warmest sympathies go out to our fellow missionaries of the Scotch and Irish Presbyterian Missions, who have done such a noble work in Manchuria. Some of them still remain at their stations, others after escorting their families to places of safety, have themselves returned to their posts, while others are pro tem working for Sister Missionary Societies. And what of the natives-many of whom are ruined and homeless, their

crops unsown or trampled and burnt, and winter with all its attendant horrors of misery and starvation descending upon them? The faith of the native converts must have been sorely tried and it is indeed cheering to find a missionary writing from Liaoyang towards the end of April "I am much impressed with the spirit of the Christians just now".

Of course, as yet, the outcome of the struggle is uncertain, but we know that God is above all, and that he does over-rule even the mistakes and quarrels of men, ever evolving order and light from chaos and confusion and ever working out his great plan for the redemption of mankind. We pray that this testing time may bring out the native church as gold purified by the furnace and that a bright future may soon dawn on much tried Manchuria.

Another movement of great moment to the future of China was the action of the mine-owners of the Transvaal in deciding to import Chinese coolies to work the mines. Many of us were strongly opposed to the plan as it seemed to savour of slavery, but we are somewhat reassured when we find a missionary of long standing in Hongkong, where he has an opportunity of looking closely into the scheme, speaking of it in terms of approval as being likely to promote the happiness of the Chinese, as being an outlet for the surplus population of Southern China. He tells us that the headmen of the villages are taken into confidence and that they help in the selection of the coolies that the terms of the agreement are explained to all and every thing possible done to safeguard the welfare of the labourers.

A third event of paramount importance has been the opening of Thibet. Since the arrival of the British Mission at Lhasa and the signing of the agreement, many of the great Missionary Societies are turning their eyes to that hitherto forbidden land.

Already, the influence of these events may be felt in the changing attitude of the Chinese nation. The old order of things no longer contents the thinkers of China. Recent events have disabused their minds of the idea of China's supremacy among the nations and made them feel their country's weakness and, though it take long to awaken thoroughly a great and conservative country like this, we may rest assured that the forward movement has at last begun in earnest and that it will never cease till China takes her place in the march of progress and civilization. On all

hands schools are opening, in the curriculum of which Western Sciences take a prominent place, railways are being promoted and constructed in various directions, newspapers are on the increase there is a growing desire for the education of girls, and the antifothing movement is rapidly gaining ground. Of course there is opposition to be encountered and recrudescences of Boxerism are still met with from time to time, but the tide cannot be stemmed and these barriers will be swept away.

The year has not been without its quota of martyrs; for in Hupeh, a Roman Catholic bishop and two priests have fallen victims to mob violence.

We in the West have much for which to be thankful we have had an uninterrupted year of peaceful work and on all hands we see signs of extension and progress. There has been no excitement, no rush into the church, but a time of patient seed-sowing and planting which cannot but bear fruit.

We know not what the future may bring forth, but it is full of promise; these are stirring times for China, the opportunities were never before so great; merchants, engineers, and politicians are on the alert; let it not have to be said again that "the children of this world are wiser in their generation than the children of light". Let us see to it that the missionaries are ever in the van, ready to make use of these God-given opportunities.

May the church at home and we here in the field, alike be faithful, so that the new China may be not only flooded with Western Civilization but imbued also with the spirit of Christianity. China is casting away her hoary superstitions and is hungering for something more satisfying. Do we not hear the Master, as of old, calling upon His disciples to feed the hungry multitude. Let us, not stand aghast at the thought of our own weakness and insufficiency. Let us bring ourselves and all we have to the Master, then, with His blessing we can go forth, nothing doubting to feed the multitude with the Bread of life. Now, while China is humble and willing to learn, be ours to lead her to sit at the feet of the great teacher, Christ.

L. S. P.

### West China Religious Tract Society.

The attention of all Missionaries is drawn to the Almanac for next Chinese New Year which is being published by the above Society. It will be profusely illustrated and will prove attractive to the Chinese. Orders should be sent in early. Selling price as usual 5 cash per copy, foreign paper 7 cash.

J. PARKER.

Depot Sec.

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### Notice to Subscribers.

A meeting was held on Nov. 15th of the Local Committee of the Advisory Board, with the Editor & Treasurer of the "News" to consider the financial position of the paper. This Committee of management was appointed at the last General meeting of the Board.

The Treasurer gave a statement showing receipts for the year, (including a few amounts due, but not actually received) of Tls. 227. 00, and an expenditure (including Dec. estimated) of Tls. 277.00, a loss of, say, Tls. 50. It was felt that this was drawing too heavily on the balance left over from the sale of the Press. After discussion it was decided to raise the Subscription to Tl.1. 25 per annum, postage included, an advance of only 2cts per copy. The offer of extra copies at a reduction, with a very few exceptions, not having been taken up, will be withdrawn.

It is hoped that the above change may free the Editor from feeling bound to keep the paper down to definite limits when there is interesting matter that might otherwise be inserted, and also enable writers of articles to have a few copies of the number containing their articles.

Attention is called to the fact that the average number of pages per copy this year so far has been 21 compared with 16 previously.

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## Special Gospel Meetings in Chentu.

Special gospel meetings are no new feature in mission work in Chentu, most missions have held such meetings for many years with good results; but the present meetings are somewhat different to the ordinary. As these meetings were started from a suggestion of similar meetings held in a "down river" province, perhaps a short description may lead others in this province to go and do likewise. These meetings were started in Chentu by Mr. Grainger when he was in charge of the church, and good results followed the monthly proclamation of the Gospel to those who could not attend meetings held during the daytime, when I took over the Church from Mr. Grainger I decided to carry on these meetings, and feel that they are much better than the ordinary Gospel meetings held in street Chapels where a crowd of listless loafers come & go and pay little attention to what is being said.

The daily preaching in Street Chapels is doubtless a grand work and any one with lungs of brass or a throat of iron may be able to go on preaching day after day, month after month, without intermission, but the *ordinary* missionary finds it "a weariness to the flesh," and after a month or so becomes somewhat dull and prosy! I am exceedingly fond of preaching and have done my share in past days; but I feel that to do real good work, five days each month, in addition to a pastor's ordinary "three times on Sunday" and perhaps twice during the week, it is necessary to have some time for preparation.

But to my subject, We first seek a time nearest to the full moon; say from the 10th to the 14th of each Chinese month. This is important owing to the bad condition of the streets, and the reluctance of the people to go out after dark—

The week previous to the preaching we give to advertising the meetings. Our plan is somewhat as follows: we select some one hundred streets in the vicinity of our mission and divide these into four sections; each day we take one section commencing at about 3.30 p. m. On every bill posting station we paste up a notice of the forth-coming meetings, (enclosed) and a gospel tract. These posting stations average about two for each street thus our monthly supply of bills is about two hundred. We use

red and yellow paper on alternate months so as to attract the attention of passers by--

The following is a rough translation of these bills: Please come and listen!

On the ninth moon, from the 9th. to the 13th, the Gospel will be preached at the Gospel stall in the Ku Fu An Street. All desirous of hearing are invited to listen. The doors are opened at dusk.

Whilst one foreigner and one native are pasting up the bills another foreigner with two or three native helpers or Christians, sell books, tracts or gospels to passers by or at the shops and dwelling houses. We usually return home daily at 5.15 p.m. The sale of literature is not large but usually amounts to over \$2.00 for the four days.

The night for preaching having arrived the Christians and enquirers, who can come, assemble in the large chapel; the doors are flung open and a goodly crowd of tradesmen, workmen, coolies Etc assemble. We take special care to have the chapel well lighted, and hang a long lantern with the words "Come and Listen" written in large characters, at the front door to attract passers by.

The organist gives a selection of music which is much appreciated by the audience and then a few bright hymns are sung to get the people settled and quiet. A portion of scripture is read by the evangelist but no prayer is offered as outsiders generally feel uncomfortable during prayer. We give a good time to prayer the week previous and urge the converts to be much in prayer for blessing during the meetings and after--

Special subjects are selected and one preacher conducts the whole of the meetings. The addresses for the present quarter's meetings are based on: 'Our Lord's Teaching' by Dr. James Robertson: the present series is as follows:--

1. His teaching about man: The bright side.
2. His teaching about man: The dark side.
3. His teaching about Righteousness.
4. The Conditions of Entrance into the kingdom.
5. The blessings of the kingdom of God.

After a short address of not more than half an hour, the meeting is closed, and tracts are given to those who read, and books are

offered for sale. It is inspiring to face an audience of from 90 to 100 men who have come to listen; and many come night after night. I am looking forward to the day when native preachers, real powerful men, will be able to give themselves to this important work of preaching the gospel to their fellowcountrymen; but at present there are very few natives who can conduct a series of gospel meetings with success.

If the preacher who feels led to this work lays himself out for these meetings; and much prayer preceeds and follows the preaching, I feel sure that rich results will follow. Hoping that in other large centres, brethren who have the language, and are able to hold an audience during a series of meetings will feel led to adopt some such plan as the above to reach the masses of tradesmen, shopkeepers and others who cannot attend the day meetings, Believe me.

Your's in his Service.

J. VALE.

## **The Building of Liu-Yang Bridge, - a Chinese Legend.**

### **Chap. 4. Let the bridge be built!**

The first thing the model scholar did after his arrival at the capital was to prepare a copy of his intended memorial to the emperor. This memorial written in the style worthy of the Poet Laureate of the empire, depicted the dangers of the river and the great loss of life caused by the use of ferry boats. After this a detailed description of the boatman's dream, his mother's part in the dream, were given in order to account for his mother's extraordinary conduct in refusing the imperial favor. The memorial was duly presented and the emperor being struck with the devotion of Mrs Chai and the filial conduct of her son, granted his request to build the bridge and ordered that 10,000 be paid out of the Imperial Treasury towards the expense of the construction. Mr. Chai was greatly pleased at the success of his memorial, and encouraged to attempt the almost impossible task before him. As soon as possible he returned to his native place to mature his plans for constructing the bridge.

### 5. The search for Hsia-Hai the diver.

The emperor having given permission to build the bridge and headed the list with such a liberal subscription, Mr. Ch'ai had no difficulty in raising large sums of money from the gentry and his own friends. The sum having reached about £20,000 he thought he might venture to proceed with the work. Stone masons were set to work to prepare stones for the foundations, pillars, and other uses, then the question arose how deep was the river? How many stones would be required? When they were all ready who was to lay the foundations? Here, evidently, was a difficult problem and Mr. Ch'ai had many a sleepless night thinking over these difficulties. Enquiries were made for a diver, but for some weeks no one could be found who would undertake the perilous work. One day as Mr. Ch'ai was sitting in his house brooding over his difficulties, word was brought to him that a filial son of the name of "Diver" was mentioned as a suitable person to lay the foundation of the bridge but that this man could not be found. Mr. Ch'ai hearing that this diver was known as a filial son at once said "this is the man I want, none but a filial son can do such a work as this". Mr. Ch'ai at once ordered the local officials to issue proclamations to the people bidding any-one who knew the whereabouts of Hsia Hai to at once bring word to Mr. Ch'ai who would reward them for their trouble. The officials also sent policemen to search for this diver promising a big reward to the one who was successful. Weeks went by and no one had been successful in the search when a policeman who had set his heart on getting the reward was in a small country town making diligent search for any one of the name of Diver who was known as a filial son. A bystander hearing his remark said "there is a lad of that name here and he is known as a filial son, perhaps he is the one you are looking for?" The policeman at once asked where this lad was and was told that he was collecting refuse on the street. The policeman lost no time in finding the boy and asked: is your name "Diver?". The lad replied that is my name, but my mother only gave it me as a nickname, I know nothing about diving. The policeman said "never you mind that, come along with me "the model scholar" Mr. Ch'ai has heard of you & wants your assistance in building his bridge". The police-



man having advanced a small sum to Hsia-Hai to get a shave and a general clean up he soon appeared ready to go and see Mr. Ch'ai and learn why he was specially wanted for this difficult work. In due time he was ushered into Mr. Ch'ai's presence. "So you are Hsai Hai are you", said Mr. Ch'ai? "yes, Your Honor, my mother gave me this name but I do not know any thing about diving". "I hear that you are a filial son", said Mr. Ch'ai and if that is so you will be able to do the work for me. "But my mother is dependent upon me for her daily food", said Hsai Hai. "Oh! I see", said Mr. Chai, "that is easily settled here is a hundred taels of silver take that home to your mother and then come back to me and all will be well". Hsia Hai thanked Mr. Ch'ai for his kindness but said I must first get my mother's permission to lay the foundation before I dare risk my life in such a dangerous work "True" said Mr. Chai, "that is only as a filial son should act, you go and get your mother's permission and then return to me". After this Hsia-Hai departed with a light heart to carry the silver and the good news to his mother. "Oh! you, have come back then Hsia Hai", said his mother as her son greeted her, "yes, mother I have come and see what I have brought you. "Where did you get that from"? Mr. Ch'ai the model scholar gave it me". Hsai Hai then related the whole story to his mother and then asked "are you willing for me to go-mother? "Yes, go my boy and the gods protect you". Hsia Hai forthwith returned to Mr. Ch'ai and told him that he had secured his mother's permission and that he was prepared to carry out his instructions and lay the foundations of the bridge. Mr. Ch'ai was delighted to see Hsia-Hai and now hoped to proceed with the building of the bridge which had been so long delayed searching for a diver.

#### 6. Hsai Hai lays the foundation of the bridge.

In a short time after Hsai Hai's return everything was in readiness to lay the foundation; a lucky day having been ascertained great excitement prevailed in the district, and on the day announced for the laying of the foundation great crowds gathered to witness the ceremony. Large numbers of boats were laden with the stones for the foundation and rowed to the spot indicated

by Hsia-Hai. Mr. Ch'ai and the officials, of the district, were seated in a special boat reserved for their use. When the hour for the ceremony was approaching Hsia-Hai was invited to take a seat in the boat by the side of Mr. Ch'ai and then the boat was ordered to row to the scene of action. At the word of Hsia-Hai the boats discharged their cargo into the river and the River god undertook to arrange them in their proper places. The work of laying the foundation was thus completed in one day amid the rejoicing of all the people and the great satisfaction of Mr. Ch'ai. The heart of Mr. Ch'ai was now at rest: *the* great work was accomplished and it was only a matter of time to complete the whole bridge. But still he thought that it would be well for Hsia-Hai to descend into the river to see that the foundations were really secure before the upper part of the work was commenced. When he mentioned this to Hsia Hai he assured him that all was secure but that if he desired it he would descend and examine the foundations only he must first go home and see if his mother was well and provide for her future wants. "Ah! I understand", said Mr. Ch'ai, "here is four hundred taels (£50) take this home for your mother and then return here to me." Hsia Hai was greatly delighted with this reward and hurried home to tell his mother of Mr. Ch'ai's generosity. His mother, of course, was greatly pleased at her son's success and praised him for his thoughtfulness. After a few days at home Hsia Hai returned to Mr. Ch'ai who had been anxiously waiting his arrival. When the servant announced his arrival Mr. Ch'ai at once ordered him to be admitted. "Ah Hsai Hai you have kept your promise then", said Mr. Chai. "has your mother given her permission for you to descend into the river and examine the foundations?" "Thank you sir", said Hsia Hai, "my mother is quite well and wishes me to thank you for your kind gift, and she has also given her permission for me to descend into the river at your request". "Good", replied Mr. Chai, "tomorrow we will go to the bridge and carry out the examination". The next day Hsai Hai accompanied Mr. Ch'ai to the bridge and after a careful examination pronounced the pillars to be safe, and the foundations secure.

### 7. Funds are exhausted: The Goddess of Mercy comes to the rescue.

After the foundations were declared solid, and the pillars secure Mr. Ch'ai pushed forward the work rapidly till the arches were completed but then his funds became exhausted and no more money could be raised in the neighbourhood to complete the bridge. For some weeks Mr. Chai endeavoured to raise the sum required but all his efforts were in vain and the work was brought to a standstill. One day as Mr. Ch'ai was sitting in his house brooding over his difficulties, his servant handed him a piece of paper which he said had been found pasted up on the bridge. Mr. Chia took the paper and read as follows: "Tomorrow at noon one of the gods will descend over the Liu Yang bridge; any one who goes to the bridge and succeeds in striking the god with a piece of gold or silver will secure happiness to himself and family". The news that Mr. Chai had received such a notice from the gods was soon noised abroad and by noon of the next day crowds of the wealthy ladies of the district were there to try their luck in striking the god who was expected to descend according to appointment. Exactly at noon, the people who were watching, saw the god floating in the air and descending towards the bridge. All at once the assembled crowd sent up a great shout which frightened the god and caused it to move off towards the boats anchored in the river. When the crowd saw this they began to throw pieces of gold and silver at the retreating figure; after some time the god began to ascend and the crowd at once recognized it as the Goddess of Mercy; the people then became frantic in their endeavours to strike the goddess and secure the coveted blessing she had promised to the successful. In a short time all their supplies of silver and gold were exhausted and the goddess gradually disappeared out of sight. After the goddess had disappeared the boats anchored below the bridge were found to contain thousands of pieces of gold and silver which when counted up amounted to hundreds of thousands of taels!! Thus Mr. Ch'ai was able to complete the bridge and have a goodly balance left over for his own use.

When the bridge was completed a grand opening ceremony was held at which all the officials and gentry of the district were

present. Mr. Ch'ai was greatly delighted that after so much anxiety and toil he had succeeded in completing the work and thus freeing his mother from her vow and enabling her to accept the emperor's honours and hand down for himself an imperishable name.

During our stay on the hills at Kuan-Hsien in the summer the priest in charge frequently came in to have a long chat on all sorts of subjects. The last day he came in saying "you are going away tomorrow and we shall not have another chance for a talk for twelve months". He then began to talk about wars, customs, laws etc and when those subjects tired he turned to legends and stories in connection with Buddhism. Before finished he got to the subject of bridges and he told me the story which I have endeavoured to reproduce below.

The story contains a mixture of the three religions and is intended to teach First: The truth that "To him that soweth righteousness is a sure reward". or as the Chinese proverb has it: "Abundant felicity comes to those who accumulate virtue. "This is seen in Mrs. C'hai saving the boat load of passengers, the birth of a son, and his subsequent successful literary career.

Second. The importance of filial piety and its rewards. This is illustrated in Mr. C'hais success in securing the Coveted prize, his obedience to his mother's commands to build the bridge, the finding of the diver Hsia Hai and his great help in laying the foundations of the bridge.

Third. The fact that the gods help those who are sincere, and those who have accumulated merit by doing good deeds. This is illustrated in the boatman's dream, the assistance rendered by the river god in laying the foundations, and the coming of the Goddess of Mercy to the help of Mr. C'hai in his hour of need.

The story gives some insight into the sort of teaching which is common among the Chinese and what they really believe in. For this reason it may be of interest to friends at home who know but little of what is commonly believed in by the people of China.



## To Sub Editors & Friends.

As this issue brings to a close another volume of our little paper we would, as we enter upon a New Year, thank all our friends who have in any way helped us in the year's work.

Our warm thanks are due to those who have written the leading articles which add so much to the interest of the "News," we trust that others may be led to help us in this way. Again we thank the Sub Editors who have kept us in touch with the work in their various centres. Below we print the list of sub-editors trusting to friends to make any necessary corrections. We also trust that in centres unrepresented, as yet, a sub-editor will be appointed, we have marked the names of those sub-editors who have sent us Notes during the year some of these have written frequently so that readers of the "News" feel to know something of their stations and of the work there, while from others we have only heard once or twice. We trust that those who have not written will kindly do so during the coming year. Our circulation is at present 230 as compared with 222 at the close of 1903.

We regret that the News has been rather late each month but with Chinese printers and compositors and such a small Press it is difficult to ensure punctuality.

### List Sub-Editors of The "News."

Ichang	Mr. G. F. Row	C. I. M.
* Wanhsien	Rev. W. C. Taylor.	C. I. M.
* Chungking	Mr. F. Murray	N. B. B. S.
* Ch'entu	Dr. O. L. Kilburn	C. M. M.
* Miencheo	Rev. D. A. Callum	C. M. S.
Paoning	Mr. W. H. Aldis	C. I. M.
* Swailing	Rev. F. O. Curnow.	M. F. M.
Kwanhsien.	Mr. F. Hatson.	C. I. M.
* Sweifu	Rev. C. A. Salyiust	A. B. M. U.
Yacheo.	Dr. B. Corlies	A. B. M. U.

Kwan Yien	Mr. M. Beauchamp.	C. I. M.
* Kwei Yang	Mr. G. Cecil-Simth	C. I. M.
* Shucuk'ing	Rev. A. E. Evans.	C. I. M.
Ying Shan.	Miss. E. Culverwell	C. I. M.
* Tung Ch'uan	Mr. T. Mason	F. F. M. A.
* Nanpuhsien	Miss. F. H. Culverwell	C. I. M.
Chaoting	Rev. S. Pollard	B. C. M.
* Kiating	Mr. B. Ririe	C. I. M.
Kiangtsin	Mr. H. F. Squire	C. I. M.
* Sintu	Rev. W. Andrews	C. M. S.
* Tong ch'wan (Yunnan)	Mr. H. Parsons	B. C. M. U.
* Teh Yang	Mr. Hope-Gill	C. M. S.
* Shuting	Rev. A. I. Pothill	C. I. M.
* Kweifu	Rev. C. H. Parsons.	C. I. M.
* Tseni-Fu	Mr. T. Windsor	C. I. M.
* Mienjuh	Dr. Squibbs	C. M. S.

Interesting papers were also received during the year from Puk'iang Kùhsien, Shinnanfu (Hupeh) Reinsheu.

Ed.

### Chentu Notes.

Mr. & Mrs. Neave have left us on furlough. Part of their time will be spent in Scotland and the remainder in Canada. They hope to return within 2 years when they join forces with C. M. M. here. Dr. Canright's new Hospital and Mr. Endicott's Press buildings will form outstanding object lessons in architecture for those Chinese ambitious for progress, Dr Cox and Mr. Stewart have returned from Omei Shan bringing with them the plant of C. M. M. printing press heretofore at Kiating. The latter has opened school work, At the home of Mr. & Mrs. Vale C. I. M. Mr. Edgar & Miss. Trüdinger were united in wedlock by the Rev. W. Andrews of Shin-Tu. Mr. Bird supported the Groom and Miss. Neilson the bride. Only the immediate friends were present. The new household will be in Kuan-Hsien for a time as Mr. & Mrs. Hatson are on furlough. Mr. Muir accompanied Mr. & Mrs. Edgar to their

new home. Mr. Hosie H. B. M. Consul-General has returned from his 3. months trip into Thibet. He succeeded, despite the disturbed state of affairs, in passing through Batang and to the borders of Thibet proper. Rev. W. J. Mortimore has returned from Kiating and will take charge of C. M. M. church work in Chentu. Miss Brooke of the CWMS has been an invalid for a few weeks owing to a fall from her horse. Mr. R. J. Davidson is absent on a visit to Tung-Chuan. On the King's birthday, all Britishers of the Community are invited to dinner at the British Consulate. Chentu has now a daily paper. The first issue appeared about a week ago it is to be free for a few day's trial. After that it will be published at a \$1.50 per ann. From the number of press machines and apparatus which have reached Chentu of late we shall hold ourselves ready for many similar surprises in the future. Another striking example of our growing times is the sale by Mr. Davey of the S. D. K. of a complete set of the Encyclopedia Britannica to one of the schools here. The last meeting of the Chentu Association was held at the home of the Drs Kilborn. The Lecturer Mr. Vale had taken for his subject Chinese Superstitions, and for over two hours led his hearers through the mazes of mysticism by which this people have surrounded almost every act of life. By vote of the Society the paper will be published and may be had on application to the secretary Dr. Kilborn. Profuse decorations of lanterns, flowers arches and various gaudy paper ornamentations are now in progress for the celebration of the birthday of the Dowager Empress.

*Chentu Nov. 7*

### Shi Nan Fu Notes.

I have recently returned from Shi Nan Fu after spending some three months there and I am glad to be able to report that the situation has much improved. Both Prefect and Hsien gave me clearly to understand shortly before I left that they considered none of our five accused adherents as guilty in connection with the late massacre. The Lord has wonderfully

answered prayer and frustrated Satan's designs. None of the eight men executed at Shi Nan nor those who forfeited their lives at I-ch'ang were connected with us. Again the Lord has shewn that, "He knoweth how to deliver." To Him be glory!

I should like to refer to another matter. A bright native enquirer who was helping me had a "fall" in connection with book selling. He had been adding to the prices in order to make up a deficiency caused by an unprincipled person, having left without payment. He made a very full confession and gave back the money or offered it, in each case and he earnestly requested that I would take some measures to prevent others falling into the same "pit." He pointed out what a temptation lay open to these of our natives who sell Scriptures. Some one had told him that it was the "custom," to put on to the prices and that we knew it was done! Would I "write to the Societies" he asked "and get them to print the prices with the books" or have each one stamped myself. I feel I cannot do less than broach this subject, not for the sake of the purchasers merely. (Who after all perhaps get nearly their money's worth) but an account of the moral harm which is liable to be done to our native book sellers, weak as they are. I should be thankful to know of any safeguards which have been satisfactorily adopted by other Missionaries. At Shi Nan I have had the price plainly marked in the Scriptures and also a price-list put up in the Tang. Can not both Bible Societies and Missionaries do something to keep our native brethren from stumbling?

C. H. PARSONS.

Nov. 3, 1904.

### Wanhsien Notes.

As the water in the big river recedes, so we have the pleasure of seeing many friends as they take their autumn journeys up and down river. Quite a number have thus passed during the month.

During the first week we held a Bible School for Native Helpers, getting them in from the country stations. We had



eight in all, and prepared lessons etc. with them for a quarter, using especially the Chungking Sunday School Lesson notes. We hope to hold this school once a quarter, so as to get more intelligent teaching if possible, in the outstations.

Miss L. M. Wilson (our fellow-helper) had a week with the women in Tang-ho-ki, and was much encouraged there.

On Wed Oct 12th, we had a very hurried visit from Mr. Franson. We had received notice of his coming, and prepared for a whole day's meetings, setting aside the weekly classes, that the people might have more time to attend. But he arrived only just before breakfast, wanted a meeting at 10.30. as it was necessary for him to rush on to I-ch'ang. The result being we lost much. We thank God for the visit although so short.

The Rev C. M. Parsons from Shī-nan-f'ī (now of such fame) was with us on Sunday Oct 30th, and has gone on to Shū-ting-fu.

Our Magic Lantern meetings have been well attended, at one meeting some 200 present. By this means we have been able to preach the Gospel to many who would not otherwise hear it.

We need, and look for the prayers and sympathy of God's people for this place. The enemy is not leaving the Church alone. Will these who know Wanh sien, hold on to God?

The opium Refuge is full of patients as we write.

WALTER C TAYLOR.

*Wanh sien Nov 10th. 1904.*

### The Hill School.

The Christmas Holidays will commence on Dec. 21st.  
Entertainment at the Zu Yoo Kai on Dec. 22nd.

School will reopen on Jan. 9th 1905.

### Chung-king Notes.

We were delighted to hear by wire that Mr. Hockman was married to Mrs. Moses at Hankow on 12th November and we hope to see them in Chungking before Christmas, and sincerely wish them a length of happy days.

On 23rd November the Rev. Joseph Beech was married to Miss Decker at the American Deaconess Home and they left the same day for their new home in Chentu bearing with them the good wishes of the entire Missionary Community. On 14th November we had the pleasure of welcoming the Rev. & Mrs. C. Ramsay to the city where Mr. Ramsay will represent the American Bible Society. We had a passing visit from Mr. & Mrs. James Neave this month on their way home to Scotland and Canada for a well earned furlough. They are hoping to sail from Shanghai by the P. & O. steamer of 13th December. We hope to see them again in West China in 18 months time.

On 3rd November a Reception was held at the Japanese Consulate attended by the British & French Consuls, the British Naval Officers, Custom's Commissioner and others, in honour of the 52nd anniversary of the birth of the Japanese Emperor.

On 9th November there was a Reception at the British Consulate in honour of King Edward's birthday when our Foreign Community had the pleasure of meeting the new British Consul Mr. Russell. Mr. Sly the retiring Consul left for England on 19th November.

Consul General Mr. Alexander Hosie has returned from his visit to Tibet and we regret is soon to leave Chentu. We are glad however to hear that he is going to publish in book form the fruits of his researches in West China which will be a valuable and reliable addition to the published information on these parts. It is expected that Mr. H. Goffe will relieve Mr. Hosie at Chentu. Mr. Wilton our late Consul who has recently been with the British Expedition in Tibet is expected to return from that country by Szechuen.

It is reported that the Chinese Government has ordered the construction of a line of telegraph between Szechuen and Lhasa.

The relief crews for the Woodcock and Woodlark arrived on 22nd November after a disastrous voyage of 42 days from Ichang the men having to change into five different junks on the way. Those relieved leave for the Coast on 24th November among whom is our good friend Mr. Whiting Librarian of the A.R.R.A. with whom we are very sorry to part.

Mr. Watson Commissioner of Customs is soon to leave after a term of nearly three years office at Chungking. Mr. W. T.

Lay has been appointed to succeed him. Mr. C. Marson Watson is expected to arrive about the middle of December to join the Chungking Trading Company, Limited.

Mr. Roosevelt the Republican candidate has been re-elected President of the United States by a large majority over Mr. Parker the Democratic candidate.

**The War.** Later reports show that the battle at Shaho was more disastrous to the Russians than at first stated, their estimated casualties being 60,000 and over 13,000 Russian dead left on the field.

Port Arthur still holds out, though several of the defending forts have been taken, and ships in the harbour sunk.

The Baltic Fleet passed Dover on 23rd October sailing westwards. The ships fired on the Hull fishing boats while passing Southwards. Immediate explanation and apology has been demanded by Great Britain.

**M. E. M. Notes:-** On Nov. 15 th. several members of the mission visited Kiang Peh to pass their comments on the new buildings under construction there. Every one was gratified by the appearance of the church and other buildings as they are well built so as to give plenty of air and light.

They are situated in an excellent position on high ground commanding a good view from down river.

The work in that city has rapidly advanced since the murder of the medical student there about six years ago, and I think I am safe in saying that we have no more promising work in all West China. Some of the most anti-foreign leaders in previous years are now our chief supporters and are earnest Christians.

We are glad to welcome Rev. Joseph Beech again among us but his departure will make us doubly sorrowful. We will all miss Miss Decker but our friends in Chentu will have cause for much joy. A happier or more loveable woman is hard to find either in America or China, and we truly congratulate Mr. Beech. However fortune favors us in that she still belongs to us.

Mr. J. Yost with his bride and accompanied by Mr. Raymond

Ricker is expected daily. we welcome them most cordially for we are in great need of reinforcements and our prayers are for their safe arrival.

**L. M. S. Notes.** The work of this Mission steadily grows. Several of the Outstations are shewing signs of a healthy growth in the knowledge of the Scriptures, though of course the encouragement is based on a comparison with their former ignorance, rather than with the standard of knowledge aimed at. Many are called, but few chosen. And many call themselves enquirers who do not see that the proof of their desire to know, must be an earnest willingness to learn. The desire to be connected with the Christian Church, without being subject to its restraints is not a thing of the past by any means. But the ultimate effect of a round of visits amongst them, though a mixed one, is that of encouragement and thankfulness at the continuing opportunity of bringing the Gospel, with its purifying and saving power, into the lives of those who are sincere and in earnest.

Results should perhaps properly be left to be declared at the last day the end of the world. But since there is such a demand for statistical result nowadays it may be recorded that in a visit to eight stations, after exercising extreme care in selecting, twenty-two persons were baptized. One encouraging and interesting feature was the response at three of the stations on behalf of the W. C. R. T. S. Following out the suggestion of the Advisory Board the work and needs of the Tract Society were brought before the congregations at Chungchow, Fuchow and Mutung, and Collections taken which realised upwards of eleven taels. The amount is not large, but the good done by interesting the Native brethren in this evangelistic effort is incalculable. The City Church will have contributed its collection before these notes are issued.

Mrs. Claxton went down to Fuchow to do some needed work amongst the women and school girls, and visited two intermediate stations enroute.

The last three weeks of November have been devoted to our Annual Bible School for our Native workers. Subjects were set a year ago, and after daily classes four gatherings a day—all who attend will be required to pass a written examination in each of seven subjects.



### Births.

Oct. 4th At Mienjuh Szchuan the wife of the Rev. Dr. Squibbs C. M. S. of a daughter Amy Ellen Aylward.

Nov. 6th At T'ung Ch'wan the wife of Isaac Mason F. F. M. A. Sui Ling, of a daughter Ruth Evelyn.

Nov. 11th, at the C. I. M. Chungking to Mr. and Mrs. Barham a son Alfred Gottlieb.

### Marriages.

Oct. 29th At the China Inland Mission Chentu Miss Lily Trüdinger, youngest daughter of Carl August Trüdinger Esq. of Adelaide South Australia to Mr. J. Huston Edgar, late of New Zealand.

Nov. 12th at the C. I. M. Hankow Mrs. K. E. Moses to Mr. W. H. Hockman, both of the C. I. M. Chung-king.

Nov. 22nd at the Flora Deaconess, Home Chung-king by the Rev. Q. Myers Miss N. M. Decker W. F. M. S. to the Rev. J. Beech M. E. M. Chentu.

*N.B.— All communications respecting ADVERTISEMENTS in "The West China Missionary News" should be sent direct to MR. A. HUDSON BROOMHALL, CHINA INLAND MISSION, CHUNGKING. Advertisements should be sent in NOT LATER THAN THE 15TH. OF EACH MONTH.*

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